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OF THE
NEW JERUSALEM,
AND
ITS HEAVENLY DOCTRINE,
AS REVEALED FROM HEAVEN:
TO WHICH ARE PREFIXED
SOME OBSERVATIONS
CONCERNING THE
NEW HEAVEN AND THE NEW EARTH.

TRANSLATED FROM THE LATIN OF
EMANUEL SWEDENBORG.

ORIGINALLY PUBLISHED IN THE YEAR 1758.

Seek ye first the Kingdom of GOD, and all Things shall be added unto you.

MATT. VI 33

FOURTH AMERICAN EDITION,
FROM THE FIFTH LONDON EDITION.

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ADVERTISEMENT.

IN the present edition of the following work, the Extracts from the Arcana Cœlestia, which form much the greater portion of the original treatise, are omitted. Those extracts contain a great variety of additional particulars respecting the various subjects treated of; and those readers who wish to obtain an extensive acquaintance with those important subjects, will find their account in a diligent study of the work in its entire form.

One peculiarity in the translation it may be proper to mention; which is, the use of the adjective absolute; as, *The Divine*, instead of *The Divine Being* or *Principle*. This peculiarity has been retained, as being the literal translation of the Latin term.

For the convenience of reference, the sections are numbered as in the original work.

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OF
THE NEW JERUSALEM,
AND ITS
HEAVENLY DOCTRINE.

OF THE NEW HEAVEN AND NEW EARTH, AND WHAT IS
MEANT BY THE NEW JERUSALEM.

1. It is written in the Apocalypse, "I saw a new heaven and a new earth; for the first heaven and the first earth had passed away. And I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. The city had a wall great and high, which had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And the city lieth four square, and the length is as large as the breadth. And he measured the city with the reed twelve thousand furlongs; and the length, and the breadth, and the height of it were equal. And he measured the wall thereof, a hundred and forty and four cubits, the measure of a man, that is, of an angel. And the wall of it was of jasper; but the city itself was pure gold, like unto pure glass; and the foundations of the wall of the city were of every precious stone. And the twelve gates were twelve pearls; and the street of the city was pure gold, as it were transparent glass. The glory of God enlightened it, and its lamp was the Lamb. And the nations of them which are saved shall walk in the light of it, and the kings of the earth shall bring their glory and honour into it." Ch. xxi. ver. 1, 2, 12 to 24. When man reads these words, he does not understand them otherwise than according to the sense of the letter, thus, that the visible heaven and earth will be dissolved, and a new heaven be created, and that the holy city Jerusalem will descend upon the new earth, and that it will be, as to its measures, according to the description. But

the angels understand these things very differently; that is, what man understands naturally, they understand spiritually. And as the angels understand them, such is their signification; and this is the internal or spiritual sense of the Word. According to this internal or spiritual sense, in which the angels are, by a new heaven and a new earth is meant a new church, both in the heavens and the earths, which shall be spoken of hereafter; by the city Jerusalem descending from God out of heaven, is signified its heavenly doctrine; by the length, breadth and height, which are equal, are signified all the goods and truths of that doctrine, in the complex; by its wall are meant the truths which protect it; by the measure of the wall, which is a hundred and forty-four cubits, which is the measure of a man, that is, of an angel, are meant all those defending truths in the complex, and their quality; by the twelve gates which are of pearls, are meant introductive truths; which are likewise signified by the twelve angels at the gates; by the foundations of the wall, which are of every precious stone, are meant the knowledges whereupon that doctrine is founded; by the twelve tribes of Israel, and also by the twelve apostles, are meant all things of the church in general and in particular; by gold like unto pure glass, whereof the city and its streets were built, is signified the good of love, from which the doctrine and its truths are made transparent; by the nations who are saved, and the kings of the earth who bring glory and honour into the city, are meant all from the church who are in goods and truths; by God and the Lamb is meant the Lord, as to the essential Divine and the Divine Human. Such is the spiritual sense of the Word, to which the natural sense, which is that of the letter, serves as a basis; nevertheless these two senses, the spiritual and the natural, make one by correspondences. It is not, however, the design of the present work to prove, that such a spiritual meaning is involved in the fore-mentioned passages, but it may be seen proved at large in the Arcana Cœlestia, in the following places. That by EARTH, in the Word, is meant the church, particularly when it is applied to signify the land of Canaan, n. 662, 1066, 1067, 1262, 1413, 1607, 2928, 3355, 4447, 4535, 5577, 8011, 9325, 9643. Because by earth, in the spiritual sense, is signified the nation inhabiting it, and its worship, n. 1262. That the people of the land signify those who belong to the spiritual church, n. 2928. That a new heaven and new earth signify something new in the heavens and the earths, with respect

to goods and truths, thus with respect to those things that relate to the church in each, n. 1733, 1850, 2117, 2118, 3355, 4535, 10373. What is meant by the first heaven and the first earth, which passed away, may be seen in the small Treatise on the last Judgment and the Destruction of Babylon, throughout, but particularly from n. 65 to 72. That by **JERUSALEM** is signified the church with regard to doctrine, n. 402, 3654, 9166. That by cities [*urbes*] and cities [*civitates*] are signified the doctrines which belong to the church and religion, n. 402, 2450, 2712, 2943, 3216, 4492, 4493. That by the **WALL** of a city is signified the defensive truth of doctrine, n. 6419. That by the **GATES** of a city are signified such truths as are introductory to doctrine, and thereby to the church, n. 2943, 4478, 4492, 4493. That by the twelve **TRIBES OF ISRAEL** were represented and thence signified all the truths and goods of the church, in general and in particular, thus all things of faith and love, n. 3853, 3926, 4060, 6335. That the same is signified by the Lord's **TWELVE APOSTLES**, n. 2129, 2329, 3354, 3488, 3858, 6397. That when it is said of the apostles, *that they shall sit upon twelve thrones, and judge the twelve tribes of Israel*, it is signified that all are to be judged according to the goods and truths of the church, and of consequence by the Lord, from whom those truths and goods proceed, n. 2129, 6397. That by **TWELVE** are signified all things in their complex, n. 577, 2089, 2129, 2130, 3272, 3858, 3913. The same is also signified by a hundred and forty-four, inasmuch as that number is the product of twelve multiplied by twelve, n. 7973. That twelve thousand has likewise the same signification, n. 7973. That all numbers in the Word signify things, n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 6175, 9488, 9659, 10217, 10253. That the products arising from numbers multiplied into each other have the same signification with the simple numbers so multiplied, n. 5291, 5335, 5708, 7973. That by **MEASURE** is signified the quality of a thing with respect to truth and good, n. 3104, 9603, 10262. That by the **FOUNDATIONS** of a wall are signified the knowledges of truth whereupon doctrinals are founded, n. 9642. That by a **QUADRANGULAR** figure, or **SQUARE**, is signified what is perfect, n. 9717, 9861. That by **LENGTH** is signified good and its extension, and by **BREADTH** is signified truth and its extension, n. 1613, 9487. That by **PRECIOUS STONES** are signified truths from good, n. 114, 9863, 9865. What is signified, both in general and particular, by

the precious stones in the URIM and THUMMIM, may be seen, n. 3862, 9864, 9866, 9905, 9891, 9895. What is signified by the JASPER, of which the wall was built, may be seen, n. 9872. That by the STREET of the city is signified the truth of doctrine from good, n. 2336. That by GOLD is signified the good of love, n. 113, 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881. That by GLORY is signified divine truth, such as it is in heaven, with the intelligence and wisdom thence derived, n. 4809, 5292, 5922, 8267, 8427, 9429, 10574. That by NATIONS are signified those in the church who are in good, and in an abstract sense the goods of the church, n. 1059, 1159, 1258, 1260, 1288, 1416, 1849, 4574, 7830, 9255, 9256. That by KINGS are signified those in the church who are in truths, and in an abstract sense the truths of the church, n. 1672, 2015, 2069, 4575, 5044. That the rites at the coronations of kings involve such things as are of divine truth, but that the knowledge of them at this day is lost, n. 4581, 4966.

2. Before the new Jerusalem and its doctrine are treated of, some account shall be given of the new heaven and new earth. It was shown in the small Treatise concerning the last Judgment and the Destruction of Babylon, what is meant by the first heaven, and the first earth, which have passed away. After this event, that is, when the last judgment was finished, a new heaven was created or formed by the Lord; which heaven was formed of all those who, from the advent of the Lord even to this time, had lived a life of faith and charity; as these alone are forms of heaven. For the form of heaven, according to which all consociations and communications there exist, is the form of divine truth from divine good, proceeding from the Lord; and man puts on this form, as to his spirit, by a life according to divine truth. That the form of heaven is thence derived, may be seen in the Treatise concerning Heaven and Hell, n. 200 to 212, and that all the angels are forms of heaven, n. 51 to 58, and 73 to 77. Hence it may be known of whom the new heaven is formed, and thereby what is its quality, viz. that it is altogether unanimous. For he that lives a life of faith and charity loves another as himself, and by love conjoins him with himself, and this reciprocally and mutually; for love is conjunction in the spiritual world. Wherefore when all act in like manner, then from many, yea, from innumerable individuals, consociated according to the form of heaven, unanimity exists, and they become as one; for there is then nothing

which separates and divides, but every thing conjoins and unites.

3. Inasmuch as this heaven was formed of all those who had been of such a quality from the coming of the Lord until the present time, it is plain that it is composed as well of Christians as of Gentiles, but chiefly of infants, from all parts of the world, who have died since the Lord's coming; for all these were received by the Lord, and educated in heaven, and instructed by the angels, and then reserved, that they, together with the others, might constitute a new heaven; whence it may be concluded how great that heaven is. That all who die infants are educated in heaven, and become angels, may be seen in the Treatise concerning Heaven and Hell, n. 329, to 345. And that heaven is formed as well of Gentiles as of Christians, n. 318, to 328.

4. Moreover, with respect to this new heaven, it is to be observed, that it is distinct from the ancient heavens which were formed before the coming of the Lord; and yet there is such an orderly connexion established between them, that they form together but one heaven. The reason why this new heaven is distinct from the ancient heavens is, because in the ancient churches there was no other doctrine than the doctrine of love and charity, and at that time they were unacquainted with any doctrine of faith separated from those principles. Hence also it is that the ancient heavens constitute superior expanses, whilst the new heaven constitutes an expanse below them; for the heavens are expanses one above another. In the highest expanses are they who are called celestial angels, many of whom were of the most ancient church; they are called celestial angels from celestial love, which is love towards the Lord: in the expanses below them are they who are called spiritual angels, many of whom were of the ancient church; they are called spiritual angels, from spiritual love, which is charity towards the neighbour: below these are the angels who are in the good of faith, who are they that have lived a life of faith; to live a life of faith, is to live each according to the doctrine of his particular church; and to live is to will and to do. All these heavens, however, make one by a mediate and immediate influx from the Lord. But a more full idea concerning these heavens may be obtained from what is shown in the Treatise concerning Heaven and Hell, and particularly in the article which treats of the two kingdoms into which the heavens in general are divided, n. 20 to 28; and in the article concerning

the three heavens, n. 29 to 40; concerning mediate and immediate influx in the extracts from the *ARCANA CŒLESTIA*, after n. 603; and concerning the ancient and most ancient churches in a small Treatise on the last Judgment and the Destruction of Babylon, n. 46.

5. This may suffice concerning the new heaven: now something shall be said concerning the new earth. By the new earth is understood a new church upon earth; for when a former church ceases to be, then a new one is established by the Lord. For it is provided by the Lord that there should always be a church on earth, as by means of the church there is a conjunction of the Lord with mankind, and of heaven with the world; there the Lord is known, and therein are divine truths, by which man is conjoined to him. That a new church is at this time establishing, may be seen in the small Treatise concerning the last Judgment, n. 74. That a new church is signified by a new earth, is from the spiritual sense of the Word; for in that sense no particular earth is understood by earth, but the nation therein, and its divine worship; this being the spiritual thing whereof earth is representative. Moreover by earth in the Word, without the name of any particular country affixed, is signified the land of Canaan; and in the land of Canaan a church had existed from the earliest ages, which was the reason why all the places therein, and in the adjacent countries, with their mountains and rivers, which are mentioned in the Word, are made representative and significative of those things which are the internals of the church, which are what are called its spiritual things; hence it is, as was observed, that by earth in the Word, inasmuch as the land of Canaan is understood, is signified the church, and in like manner here by a new earth. It is therefore usual in the church to speak of the heavenly Canaan, and by it to understand heaven. That by the land of Canaan, in the spiritual sense of the Word, is understood the church, was shown in the *ARCANA CŒLESTIA* in various places, of which the following shall be adduced: That the most ancient church which was before the flood, and the ancient church which was after the flood, were in the land of Canaan, n. 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9327. That then all places therein became representative of such things as are in the kingdom of the Lord and in the church, n. 1505, 3686, 4447, 5136. That therefore Abraham was commanded to go thither, to the intent that amongst his posterity, from Jacob, a representative

church might be established, and the Word might be written, whose ultimate should consist of representatives and significatives existing in that land, n. 3686, 4447, 5136, 6516. Hence it is that by earth and the land of Canaan, in the Word, is signified the church, n. 3038, 3481, 3705, 4447, 4517, 5757, 10658.

6. What is understood by Jerusalem in the Word, in its spiritual sense, shall also be briefly declared. By Jerusalem is understood the church with respect to doctrine, inasmuch as at Jerusalem in the land of Canaan, and in no other place, there were the temple, the altar, the sacrifices, and of consequence all divine worship; wherefore also three festivals were celebrated there every year, to which every male throughout the whole land was commanded to go: this, then, is the reason why by Jerusalem in its spiritual sense is signified the church with respect to worship, or, what is the same thing, with respect to doctrine; for worship is prescribed in doctrine, and is performed according to it. The reason why it is said *the holy city, new Jerusalem, descending from God out of heaven*, is, because, in the spiritual sense of the Word, by a city [*civitas*] and a city [*urbs*] is signified doctrine, and by a holy city the doctrine of divine truth, inasmuch as divine truth is what is called holy in the Word. It is called the New Jerusalem for the same reason that the earth is called new, because, as was observed above, by earth is signified the church, and by Jerusalem the church with respect to doctrine; and it is said to descend from God out of heaven, because all divine truth, from whence doctrine is, descends out of heaven from the Lord. That by Jerusalem is not understood a city, although it was seen as a city, appears manifestly from hence, that it is said that *its height was as its length and breadth, 12000 furlongs*, ver. 16; *and that the measure of its wall, which was 144 cubits, was the measure of a man, that is, of an angel*, ver. 17; and also from its being said to be *prepared as a bride before her husband*, ver. 2; and afterwards, *the angel said, Come hither, I will shew thee the bride, the Lamb's wife*, and he shewed me the holy city, that Jerusalem, ver. 9. The church is what is called in the Word the bride and the wife of the Lord; the bride before conjunction, and the wife after conjunction, as may be seen in the ARCANÆ CŒLESTIA, n. 3103, 3105, 3164, 3165, 3207, 7022, 9182.

7. As to what particularly concerns the following doctrine, that also is from heaven, inasmuch as it is from the spiritual

sense of the Word; and the spiritual sense of the Word is the same with the doctrine which is in heaven. For there is a church in heaven as well as on earth; for in heaven there is the Word, and doctrine from the Word; there are temples there and preaching in them; there are also both ecclesiastical and civil governments there: in short, there is no other difference between the things which are in heaven, and the things which are on earth, except that all things in the heavens are in a more perfect state; inasmuch as all who dwell there are spiritual, and things that are spiritual immensely exceed in perfection those that are natural. That such things exist in heaven may be seen in the work concerning Heaven and Hell throughout, particularly in the article concerning governments in heaven, n. 213 to 220, and also in the article on divine worship in heaven, n. 221 to 227. Hence it may plainly be seen what is meant by the holy city, New Jerusalem, being seen to descend from God out of heaven. But I proceed to the doctrine itself, which is for the new church, and which is called **HEAVENLY DOCTRINE**, because it was revealed to me out of heaven; for to deliver this doctrine is the design of this work.



INTRODUCTION TO THE DOCTRINE.

8. THAT the end of the church takes place when there is no faith because there is no charity, was shown in the little work concerning the last Judgment and the Destruction of Babylon, n. 33 to 39. Now forasmuch as the churches throughout Christendom have distinguished themselves solely by such things as relate to faith, and yet there is no faith where there is no charity, therefore I will here premise something concerning the doctrine of charity amongst the ancients, before I proceed to deliver the doctrine of the New Jerusalem. It is said **THE CHURCHES IN CHRISTENDOM**, and by them are understood the reformed or evangelical churches, but not the popish or Roman Catholic church, inasmuch as that is no part of the Christian church; because wherever the church is, there the Lord is worshipped, and the Word is read; whereas, amongst the Roman Catholics, they worship themselves instead of the Lord, forbid the Word to be read by the people, and affirm the pope's decree to be equal, yea, superior to it.

9. The doctrine of charity, which is the doctrine of life, was the essential doctrine in the ancient churches ; concerning which churches the reader may see more in the *ARCANA CÆLESTIA*, n. 1238, 2385 ; and that doctrine conjoined all churches, and thereby formed one church out of many. For they acknowledged all those to be members of the church who lived in the good of charity, and called them brothers, howsoever they might differ in truths, which at this day are called matters of faith. In these they instructed one another, which was amongst their works of charity ; nor were they angry if one did not accede to another's opinion, knowing that every one receives truth in such proportion as he is in good. Forasmuch as the ancient churches were of such a quality, therefore the members of them were interior men, and forasmuch as they were interior men, they were wiser men. For they who are in the good of love and charity, are, with respect to the internal man, in heaven, and in an angelic society there which is in similar good ; whence there is an elevation of their mind to interior things, and consequently they are in wisdom : for wisdom cannot come from any other source than from heaven, that is, through heaven from the Lord ; and in heaven there is wisdom because those who are there are in good : wisdom consists in seeing truth from the light of truth, and the light of truth is the light which is in heaven. But in process of time that ancient wisdom decreased ; for so far as mankind removed themselves from the good of love to the Lord, and the good of love towards the neighbour, which love is called charity, so far also they removed themselves from wisdom, because they so far removed themselves from heaven. Hence it was that man from internal became external, and this successively ; and when man became external, he also became worldly and corporeal ; and when this is his quality, he little cares for the things which are of heaven ; for the delights of earthly loves, and the evils which are delightful to man from those loves, then occupy him entirely ; and the things which he hears concerning a life after death, concerning heaven and hell, and concerning spiritual subjects in general, are then as it were without him, and not within him, as nevertheless they ought to be. Hence it is that the doctrine of charity, which was of such estimation amongst the ancients, is at this day amongst the things which are lost ; for who at this day knows what charity is, in a genuine sense, and what our neighbour is, in a genuine sense ? when nevertheless that

doctrine not only teaches this, but innumerable things beside, of which not a thousandth part is known at this day. The whole sacred scripture is nothing else than the doctrine of love and charity, which the Lord also teaches, saying, "Thou shalt love the Lord thy God from thy whole heart, and in thy whole soul, and in thy whole mind; this is the primary and great commandment; the second is like unto it; thou shalt love thy neighbour as thyself: on these two commandments hang all the law and the prophets." Matt. xxii. verses 37, 38, 39. The law and the prophets are the Word in general and in particular.

OF GOOD AND TRUTH.

11. ALL things in the universe, which are according to divine order, have relation to good and truth. Nothing exists in heaven, and nothing in the world, which does not relate to these two. The reason is, because both, as well good as truth, proceed from the Divine, from whom are all things.

12. Hence it appears, that nothing is more necessary for man than to know what good and truth are, and how each regards the other, and in what manner they are mutually conjoined. But it is most necessary for the man of the church; for as all things of heaven have relation to good and truth, so also have all things of the church, inasmuch as the good and truth of heaven are also the good and truth of the church. It is on this account that good and truth are first treated of.

13. It is according to divine order that good and truth should be conjoined, and not separated; thus that they should be one and not two: for they proceed in conjunction from the Divine, and they are in conjunction in heaven, and therefore they should be in conjunction in the church. The conjunction of good and truth is called in heaven celestial marriage, for all therein are in this marriage. Hence it is, that, in the Word, heaven is compared to marriage, and the Lord is called Bridegroom and Husband, but heaven bride and wife; in like manner the church. That heaven and the church are so called, is because they who are therein receive divine good in truths.

14. All the intelligence and wisdom which angels possess is from that marriage, and not any of it from good separate

from truth, nor from truth separate from good. It is the same with men of the church.

15. Inasmuch as the conjunction of good and truth bears resemblance to marriage, it is plain that good loves truth, and that truth, in its turn, loves good, and that each desires to be conjoined with the other. The man of the church, who has not such love and such desire, is not in celestial marriage, consequently the church as yet is not in him; for the conjunction of good and truth constitutes the church.

16. Goods are manifold; in general there is spiritual good and natural good, and both conjoined in genuine moral good. As goods are manifold, so also are truths, inasmuch as truths are of good, and are the forms of good.

17. As is the case with good and truth, so it is in the opposite with evil and the false; for as all things in the universe, which are according to divine order, have relation to good and truth, so all things which are contrary to divine order have relation to evil and the false. Again, as good loves to be conjoined to truth, and *vice versa*, so evil loves to be conjoined to the false, and *vice versa*. And again, as all intelligence and wisdom are born of the conjunction of good and truth, so all insanity and folly are born of the conjunction of evil and the false. This conjunction of evil and the false is called infernal marriage.

18. From the circumstance that evil and the false are opposite to good and truth, it is plain that truth cannot be conjoined to evil, nor good to the false of evil; if truth be adjoined to evil, it becomes truth no longer, but the false, inasmuch as it is falsified; and if good be adjoined to the false of evil, it becomes good no longer, but evil, inasmuch as it is adulterated. Nevertheless the false which is not of evil may be conjoined to good.

19. No one who is in evil, and thence in the false from confirmation and life, can know what good and truth is,* for he believes his own evil to be good, and thence he believes his own false to be truth; but every one who is in good and thence in truth may know what evil and the false is. The reason of this is, because all good and its truth is, in its essence, celestial, and what is not celestial in its essence is still from a celestial origin; but evil and its false is in its

* This form of grammatical construction is retained in agreement with the Latin of the author, who frequently connects the terms love and wisdom, good and truth, evil and false, &c. with a singular verb, to intimate the indissoluble conjunction existing between them.

essence infernal, and what is not infernal in its essence has nevertheless its origin from thence; and every thing celestial is in light, but every thing infernal is in darkness.

OF WILL AND UNDERSTANDING.

28. MAN has two faculties which constitute his life: one is called WILL, and the other UNDERSTANDING: they are distinct from each other, but so created that they may be one; and when they are one, they are called MIND: wherefore of these consists the human mind, and all the life of man is in them.

29. As all things in the universe, which are according to divine order, have relation to good and truth, so all things with man have relation to will and understanding; for good with man is of his will, and truth with him is of his understanding. These two faculties, or these two lives of man, are their receptacles and subjects; the will being the receptacle and subject of all things of good, and the understanding the receptacle and subject of all things of truth. Goods and truths have no other residence with man: and forasmuch as goods and truths have no other residence with man, so neither have love and faith; for love is of good, and good is of love; and faith is of truth, and truth is of faith.

30. Now forasmuch as all things in the universe have relation to good and truth, and all things of the church to the good of love and the truth of faith; and forasmuch as man is man from these two faculties; therefore they also are treated of in this doctrine; otherwise man could have no distinct idea concerning them, whereon to found his thought.

31. The will and understanding likewise constitute the spirit of man, for his wisdom and intelligence, and his life in general, reside in them, the body being only obedience.

32. Nothing is more important to be known, than in what manner will and understanding make one mind. They make one mind as good and truth make one; for there is a similar marriage between will and understanding as there is between good and truth. What is the quality of that marriage may appear from what has been said above, concerning good and truth. As good is the very esse of a thing, and truth the existence of a thing thence derived, so the will with man is the very esse of his life, and the understanding

the existere of life thence; for good, which is of the will, assumes a form, and renders itself visible, in the understanding.

33. They who are in good and truth have will and understanding, but they who are in evil and the false have not will and understanding; but, instead of will, they have cupidity, and, instead of understanding, they have science. For the truly human will is the receptacle of good, and the understanding the receptacle of truth; wherefore will cannot be predicated of evil, nor understanding of the false, because they are opposite, and opposites destroy each other. Hence it is that the man who is in evil, and thence in the false, cannot be called rational, wise, and intelligent. With the evil, also, the interiors which are of the mind, wherein the will and the understanding principally reside, are closed up. It is supposed that the evil also have will and understanding, because they say that they will and that they understand; but their will is mere lust, and their understanding is mere science.



OF THE INTERNAL AND EXTERNAL MAN.

36. MAN is so created as to be, at one and the same time, in the spiritual world and in the natural world. The spiritual world is that in which angels are, and the natural world is that in which men are. And because man is so created, therefore he is endowed with an internal and an external; an internal by which he may be in the spiritual world, and an external by which he may be in the natural world. His internal is what is called the internal man, and his external is what is called the external man.

37. Every man has an internal and an external; but there is a difference in this respect between the good and the evil. The internal with the good is in heaven and its light, and the external is in the world and its light, which light with them is illuminated by the light of heaven, so that with them the internal and the external act in unity, as the efficient cause and the effect, or as what is prior and what is posterior. But with the evil the internal is in the world and its light, as is also the external; wherefore they see nothing from the light of heaven, but only from the light of the world, which light they call the light of nature. Hence it is that

the things of heaven are to them in darkness, and the things of the world in light. It is therefore manifest that the good have an internal man and an external man, but that the evil have no internal man, but only an external.

38. The internal man is what is called the **SPIRITUAL MAN**, because it is in the light of heaven, which light is spiritual; and the external man is what is called the **NATURAL MAN**, because it is in the light of the world, which light is natural. The man whose internal is in the light of heaven, and his external in the light of the world, is a spiritual man as to each; but the man whose internal is not in the light of heaven, but only in the light of the world, in which is also his external, is a natural man as to each. The spiritual man is he who is called in the Word **ALIVE**, but the natural man is he who is called **DEAD**.

39. The man whose internal is in the light of heaven, and his external in the light of the world, thinks both spiritually and naturally; but then his spiritual thought flows in into the natural, and is there perceived. But the man whose internal, together with his external, is in the light of the world, does not think spiritually, but materially; for he thinks from such things as are in the nature of the world, all which are material. To think spiritually is to think of things as they essentially are in themselves, to see truths from the light of truth, and to perceive goods from the love of good; also to see the qualities of things, and to perceive their affections, abstractedly from what is material: but to think materially is to think, see, and perceive them together with matter, and in matter, thus respectively in a gross and obscure manner.

40. The internal spiritual man, regarded in himself, is an angel of heaven; and, also, during his life in the body, notwithstanding his ignorance of it, is in society with angels; and after his separation from the body, he comes amongst them. But the merely natural internal man, regarded in himself, is a spirit, and not an angel; and, also, during his life in the body, is in society with spirits, but with those who are in hell, amongst whom he also comes after his separation from the body.

41. The interiors, with those who are spiritual men, are also actually elevated towards heaven, for that is what they primarily regard; but the interiors which are of the mind with those who are merely natural, are turned to the world, because that is what they primarily regard. The interiors, which are of the mind [*mens*], are turned with every one to

that which he loves above all things; and the exteriors which are of the mind [*animus*], are turned the same way as the interiors.

42. They who have only a common [or general] idea concerning the internal and external man, believe that to be the internal man which thinks and wills, and that to be the external which speaks and acts; because to think and to will is internal, and to speak and to act thence is external. But it is to be observed, that when man thinks intelligently, and wills wisely, he then thinks and wills from a spiritual internal; but when man does not think intelligently, and will wisely, he thinks and wills from a natural internal. Of consequence, when man thinks well concerning the Lord and those things which are of the Lord, and well concerning the neighbour, and those things which are of the neighbour, and wills well to them, he then thinks and wills from a spiritual internal, because he then thinks from the faith of truth and from the love of good, thus from heaven. But when man thinks ill concerning them, and wills ill to them, he then thinks and wills from a natural internal, because he thinks and wills from the faith of what is false and from the love of what is evil, thus from hell. In short, so far as man is in love to the Lord, and in love towards his neighbour, so far he is in a spiritual internal, from which he thinks and wills, and from which also he speaks and acts: but so far as man is in the love of self, and in the love of the world, so far he is in a natural internal, from which he thinks and wills, and from which also he speaks and acts.

43. It is so provided and ordered by the Lord, that so far as man thinks and wills from heaven, so far the internal spiritual man is opened and formed. It is opened into heaven even to the Lord, and it is formed according to those things which are of heaven. But, on the contrary, so far as man does not think and will from heaven, but from the world, so far his internal spiritual man is closed, and his external is opened; it is opened into the world, and it is formed according to those things which are of the world.

44. They, with whom the internal spiritual man is opened into heaven to the Lord, are in the light of heaven, and in illumination from the Lord, and thence in intelligence and wisdom: these see truth because it is truth, and perceive good because it is good. But they with whom the internal spiritual man is closed, do not know that there is an internal man, and much less what the internal man is; neither do

they believe that there is a Divine, nor that there is a life after death ; consequently they do not believe the things which are of heaven and the church. And forasmuch as they are only in light of the world and in illumination thence, they believe in nature as the Divine, they see the false as truth, and they perceive evil as good.

45. He whose internal is so far external, that he believes nothing but what he can see with his eyes and touch with his hands, is called a sensual man : this is the lowest natural man, and is in fallacies concerning all the things which are of faith and the church.*

46. The internal and external, which have been treated of, are the internal and external of the spirit of man ; his body is only an additional external, within which they exist ; for the body does nothing from itself, but from its spirit which is in it. It is to be observed that the spirit of man, after its separation from the body, thinks and wills, speaks and acts, the same as before ; to think and to will is its internal, and to speak and to act is its external ; concerning which, see the Treatise on Heaven, n. 234 to 245, 265 to 275, 432 to 444, 453 to 484.

OF LOVE IN GENERAL.

54. THE very life of man is his love, and such as the love is, such is the life, yea, such is the whole man. But it is the

* There are fallacies of the senses in things natural, civil, moral, and spiritual, and many in each of them ; but here I design to recite some of the fallacies in spiritual things. They who think from the fallacies of the senses cannot understand, 1. That man after death can appear as a man ; nor that he can enjoy his senses as before ; nor, consequently, that angels have such a capacity. 2. They think that the soul is only a vital something, purely ethereal, of which no idea can be formed. 3. That it is the body alone which feels, sees, and hears. 4. That man is like a beast, with this difference only, that he can express his thoughts by speech. 5. That nature is all, and the first source from which all things proceed. 6. That man imbuces sciences, and learns to think by an influx of interior nature and its order. 7. That there is no spiritual principle, and if there be, that it is a purer natural principle. 8. That man cannot enjoy any blessedness, if divested of the delights of the love of glory, honour, or gain. 9. That conscience is only a disease of the mind proceeding from the infirmity of the body, and from misfortunes. 10. That the divine love of the Lord is the love of glory. 11. That there is no Providence, but that all things come to pass from self-derived prudence and intelligence. 12. That honour and riches are real blessings bestowed by God ; not to mention many other things of a similar nature. Such are the fallacies of the senses in spiritual things. Hence it may appear, that celestial things cannot be comprehended by them who are merely natural and sensual ; they are merely natural and sensual, whose internal spiritual man is shut, and whose natural man only is open.

governing or ruling love which constitutes the man. That love has many other loves subordinate to it, which are derivations from it. These appear under another form, but still they are all present in the ruling love, and constitute, with it, one kingdom. The ruling love is as their king and head; it directs them, and, by them, as mediate ends, it regards and intends its own end, which is the primary and ultimate end of them all; and this it does both directly and indirectly. The object of the ruling love is what is loved above all things.

55. That which man loves above all things is continually present in his thought, and also in his will, and constitutes his most essential life. As, for example, he who loves riches above all things, whether in money or possessions, is continually revolving in his mind how he may obtain them. He rejoices exceedingly when he acquires them, and is equally grieved at their loss; his heart is in them. He who loves himself above all things regards himself in every thing: he thinks of himself, he speaks of himself, he acts for the sake of himself, for his life is the life of self.

56. Man regards that which he loves above all things as an end; he is governed by it in all and every particular of his conduct. It is in his will like the latent current of a river, which draws and bears him away, even when he is doing something else; for it is this which animates him. It is of such a quality, that one man explores and also discovers it in another, and either leads him, or regulates his dealings with him, according to it.

57. Man is altogether of such a quality as the ruling principle of his life is: by this he is distinguished from others; according to this is his heaven if he be good, and his hell if he be evil. It is his will itself, his proprium, and his nature, for it is the very esse of his life: this cannot be changed after death, because it is the man himself.

58. Every one enjoys delight, pleasure and happiness from his ruling love, and according to it; for man calls that delightful which he loves, because he perceives it; but that which he thinks and does not love, he may also call delightful, but it is not the delight of his life. That which is delightful to his love is what man esteems good, and that which is undelightful is what he esteems evil.

59. There are two loves, from which, as from their fountains, all goods and truths exist; and there are two loves, from which all evils and falses exist. The two loves, from

which all goods and truths exist, are love to the Lord, and love towards the neighbour; and the two loves, from which all evils and falses exist, are the love of self and the love of the world. These two loves are in direct opposition to the former.

60. The two loves from which are all goods and truths, which are, as was said, love to the Lord and love towards the neighbour, constitute heaven with man, wherefore also they reign in heaven; and forasmuch as they constitute heaven with man, they also constitute the church with him. The two loves from which are all evils and falses, which are, as was said, the love of self and the love of the world, constitute hell with man, wherefore also they reign in hell.

61. The two loves from which all goods and truths are, which, as was said, are the loves of heaven, open and form the internal spiritual man, because they reside therein. But the two loves from which all evils and falses are derived, when they have the dominion, shut up and destroy the internal spiritual man, and render man natural and sensual, according to the extent and quality of their dominion.



OF THE LOVES OF SELF AND OF THE WORLD.

65. THE love of self consists in willing well to ourselves alone, and not to others except for the sake of ourselves, not even to the church, to our country, to any human society, or to a fellow-citizen; and also in doing good to them only for the sake of our own fame, honour and glory; for unless it sees that these will be promoted by the goods which it does to others, it says in its heart, What matters it? why should I do this? and what advantage will it be to me? and so it passes them over. Whence it is plain that he who is in the love of self does not love the church, nor his country, nor society, nor his fellow-citizen, nor any thing good, but himself alone.

66. Man is in the love of self, when, in those things which he thinks and does, he has no respect to his neighbour, nor to the public, much less to the Lord, but only to himself and his own connexions; consequently when every thing which he does is for the sake of himself and his own connexions, and when, if he does any thing for the public and his neighbour, it is only for the sake of appearance.

67. It is said for the sake of himself and his own connexions, because he who loves himself also loves his own connexions, who are, in particular, his children and relations, and in general, all who make one with him, and whom he calls his own. To love these is still to love himself, for he regards them as it were in himself, and himself in them :— amongst those whom he calls his own, are also all they who praise, honour, and pay their court to him.

68. That man is in the love of self, who despises his neighbour in comparison with himself, who esteems him his enemy if he does not favour him, and if he does not respect and pay his court to him : he is still more in the love of self who for such reasons hates his neighbour and persecutes him ; and he is still more so who for such reasons burns with revenge against him, and desires his destruction : such persons at length delight in cruelty.

69. From a comparison with celestial love, it may plainly appear what is the quality of the love of self. Celestial love consists in loving uses for the sake of uses, or goods for the sake of goods, such as man should perform to the church, to his country, to human society, and to his fellow-citizens. But he who loves them for the sake of self, loves them no otherwise than he loves his domestics because they are serviceable to him. Hence it follows that he who is in the love of self, would that the church, his country, human societies, and his fellow-citizens, should serve him, and not that he should serve them. He places himself above them, and them below himself.

70. Moreover, so far as any one is in celestial love, which consists in loving uses and goods, and in being affected with delight of heart when he performs them, so far he is led by the Lord, because that is the love in which the Lord is, and which is from Him. But so far as any one is in the love of self, so far he is led by himself ; and so far as he is led by himself, so far he is led by his own proprium ; and the proprium of man is nothing but evil ; for it is his hereditary evil, which consists in loving self more than God, and the world more than heaven.

71. The love of self is also of such a quality, that so far as the reins are given to it, that is, so far as external restraints are removed, which are fears on account of the law and its penalties, and on account of the loss of fame, of honour, of gain, of office, and of life, it rushes on till it would not only extend its empire over the universal globe, but also over

heaven, and over the Divine itself; it has no bound nor end. This propensity lurks in every one who is in the love of self, although it does not appear before the world, on account of the checks and restraints before mentioned. Besides, every one who is of such a quality, when he meets with an insuperable obstacle in his way, waits till it is removed; hence it is that the man who is in such love does not know that such a mad, unbounded cupidity is latent within him. Nevertheless, any one may see that this is the case, who observes the conduct of potentates and kings, who are not withheld by such checks, restraints, and insuperable obstacles; who rush on and subjugate provinces and kingdoms as long as success attends them, and aspire after power and glory without bounds. And it may be seen still more clearly from the case of those who extend their dominion into heaven, and transfer to themselves all the divine power of the Lord, and are continually lusting after more.

72. There are two kinds of dominion, that of love towards our neighbour, and that of the love of self. These two kinds of dominion are in their essence entirely opposite to each other. He who rules from love towards his neighbour, wills good to all, and loves nothing more than to perform uses,) consequently to serve others; (to serve others consists in doing them good from good will, and in performing uses;) this is his love, and this is the delight of his heart. He is also rejoiced in proportion as he is exalted to dignities, not for the sake of the dignities, but for the sake of uses, which he is thereby enabled to perform in more abundance and in a greater degree; such is the quality of dominion in the heavens. But he who rules from the love of self, wills good to none except to himself and his own connexions: the uses which he performs are for the sake of his own honour and glory, which he esteems the only uses: when he serves others, it is in order that he may be served, honoured and exalted: he seeks dignities, not for the sake of the goods which he might perform, but that he may be in eminence and glory, and thence in the delight of his heart.

73. The love of dominion also remains with every one after the termination of his life in the world. They who have ruled from love towards their neighbour, are then intrusted with dominion in the heavens; but then it is not they that rule, but the uses and goods which they love; and when uses and goods rule, the Lord rules. But they

who have ruled in the world from the love of self, are, after the termination of their life in the world, in hell, where they are vile slaves.

74. Hence it may be known who they are that are in the love of self. It is of no importance how they appear externally, whether elate or submissive; for such things reside in the interior man, and the interior man is concealed by many, whilst the exterior is instructed to assume the contrary appearance of love for the public and the neighbour. And this is also done for the sake of self: for they know that the love of the public and the neighbour has a power of interiorly affecting all men, and that they shall be loved and esteemed in proportion. The reason why that love has such a power is, because heaven flows in into it.

75. The evils which belong to those who are in the love of self, are, in general, contempt of others, envy, enmity against those who do not favour them, hostility on that account, hatreds of various kinds, revenge, cunning, deceit, unmercifulness, and cruelty; and where such evils exist, there is also contempt of the Divine, and of divine things, which are the truths and goods of the church: if these are honoured by such persons, it is only with the mouth, and not with the heart. And because such evils are thence, so there are similar falses, for falses proceed from evils.

76. But the love of the world consists in wishing to appropriate the wealth of others to ourselves by any artifice, in placing the heart in riches, and in suffering the world to draw us back, and lead us away from spiritual love, which is love towards the neighbour, consequently from heaven. They are in the love of the world who desire to appropriate the goods of others to themselves by various artifices, particularly they who do so by means of cunning and deceit, esteeming their neighbour's good as of no importance. They who are in that love covet the goods of others, and so far as they do not fear the laws and the loss of reputation, which they regard for the sake of gain, they deprive others of their property, and even commit depredations.

77. But the love of the world is not opposite to celestial love in the same degree that the love of self is, inasmuch as such great evils are not concealed in it. This love is manifold: there is the love of riches as the means of obtaining honours; there is the love of honours and dignities as the means of obtaining riches; there is the love of riches for the sake of various uses with which people are delighted in

the world ; there is the love of riches for the sake of riches alone, which is avarice, and so on. The end, for the sake of which riches are desired, is called their use, and it is the end or use from which the love derives its quality ; for the quality of the love is the same as that of the end which it has in view, to which other things only serve as means.

78. In a word, the love of self and the love of the world are altogether opposite to love to the Lord and love towards the neighbour ; wherefore the love of self and the love of the world are infernal loves, for they reign in hell, and also constitute hell with man ; but love to the Lord and love towards the neighbour are heavenly loves, for they reign in heaven, and also constitute heaven with man.

79. From what has been now said, it may be seen that all evils are in and from those two loves ; for the evils which were enumerated at n. 75 are common ; the others, which were not enumerated, because they are specific, originate in and flow from them. Hence it may appear, that man, forasmuch as he is born into these two loves, is born into evils of every kind.

80. In order that man may know what evils are, he ought to know their origin ; and unless he knows what evils are, he cannot know what goods are, consequently he cannot know of what quality he himself is : this is the reason that these two origins of evils are treated of here



OF LOVE TOWARDS THE NEIGHBOUR, OR CHARITY.

84. It shall first be shown what the neighbour is, as it is the neighbour who is to be loved, and towards whom charity is to be exercised. For unless it be known what our neighbour is, charity may be exercised in a similar manner, without distinction, towards the evil as well as towards the good, whence charity ceases to be charity : for the evil, from the benefactions conferred on them, do evil to their neighbour, but the good do good.

85. It is a common opinion at this day, that every man is equally a neighbour, and that benefits are to be conferred on every one who needs assistance ; but it is the business of Christian prudence to examine well the quality of a man's life, and to exercise charity to him accordingly. The man of the internal church exercises his charity with discrimination,

consequently with intelligence; but the man of the external church, forasmuch as he is not able thus to discern things, does it indiscriminately.

86. The distinctions of neighbour, which the man of the church ought well to know, depend upon the good which is with every one; and forasmuch as all goods proceed from the Lord, therefore the Lord is our neighbour in a supreme sense and in a supereminent degree, and the origin is from Him. Hence it follows that so far as any one is receptive of the Lord, in that degree he is our neighbour; and forasmuch as no one receives the Lord, that is, good from Him, in the same manner as another, therefore no one is our neighbour in the same manner as another. For all who are in the heavens, and all the good who are on the earths, differ in good; no two ever receive a good that is altogether one and the same; it must be various, that each may subsist by itself. But all these varieties, consequently all the distinctions of neighbour, which depend on the reception of the Lord, that is, on the reception of good from him, can never be known by any man, nor indeed by any angel, except in a general manner, or with respect to their kinds and species: neither does the Lord require any more of the man of the church, than to live according to what he knows.

87. Forasmuch as good is different with every one, it follows, that the quality of his good determines in what degree and in what proportion any one is our neighbour. That this is the case is plain from the Lord's parable concerning him that fell among robbers, whom, when half dead, the priest passed by, and also the Levite; but the Samaritan, after he had bound up his wounds, and poured in oil and wine, took him up on his own beast, and led him to an inn, and ordered that care should be taken of him: he, forasmuch as he exercised the good of charity, is called neighbour, Luke x. 29 to 37; whence it may be known that they are our neighbour who are in good: oil and wine, which the Samaritan poured into the wounds, also signify good and its truth.

88. It is plain, from what has now been said, that, in a universal sense, good is the neighbour, forasmuch as a man is neighbour according to the quality of the good that is with him from the Lord; and forasmuch as good is the neighbour, so is love, for all good is of love; consequently every man is our neighbour according to the quality of the love which he receives from the Lord.

89. That love is what causes any one to be a neighbour,

and that every one is a neighbour according to the quality of his love, appears manifestly from the case of those who are in the love of self, who acknowledge for their neighbour those who love them most; that is, so far as they belong to themselves they embrace them, they treat them with kindness, they confer benefits on them, and call them brothers; yea, forasmuch as they are evil, they say, that these are their neighbour more than others: they esteem others as their neighbour in proportion as they love them, thus according to the quality and quantity of their love. Such persons derive the origin of neighbour from self, by reason that love constitutes and determines it. But they who do not love themselves more than others, as is the case with all who belong to the kingdom of the Lord, will derive the origin of neighbour from Him whom they ought to love above all things, consequently, from the Lord; and they will esteem every one as neighbour according to the quality of his love to Him and from Him. Hence it appears from whence the origin of neighbour is to be drawn by the man of the church; and that every one is neighbour according to the good which he possesses from the Lord, consequently that good itself is the neighbour.

90. That this is the case, the Lord also teaches in Matthew, "for he said to those who were in good that they had given him to eat, that they had given him to drink, that they had gathered him, had clothed him, had visited him, and had come to him in prison; and afterwards that, so far as they had done it to one of the least of their brethren, they had done it unto him," xxv. 34 to 40; in these six kinds of good, when understood in the spiritual sense, are comprehended all the kinds of neighbour. Hence, likewise, it is evident, that when good is loved the Lord is loved, for it is the Lord from Whom good is, Who is in good, and Who is good itself.

91. But the neighbour is not only man singly, but also man collectively, as a less or greater society, our country, the church, the Lord's kingdom, and, above all, the Lord Himself; these are the neighbour to whom good is to be done from love. These are also the ascending degrees of neighbour, for a society consisting of many is neighbour in a higher degree than a single man is; in a still superior degree is our country; in a still superior degree is the church; and in a still superior degree is the Lord's kingdom; but in the supreme degree is the Lord: these ascending degrees are as the steps of a ladder, at the top of which is the Lord.

92. A society is our neighbour more than a single man,

because it consists of many. Charity is to be exercised towards it in a like manner as towards a man singly, that is, according to the quality of the good that is with it; consequently in a manner totally different towards a society of well-disposed persons, than towards a society of ill-disposed persons: the society is loved when its good is provided for from the love of good.

93. Our country is our neighbour more than a society, because it is like a parent; for a man is born therein, and is thereby nourished and protected from injuries. Good is to be done to our country from a principle of love according to its necessities, which principally regard its sustenance, and the civil and spiritual life of those therein. He who loves his country, and does good to it from good will, in the other life loves the Lord's kingdom, for there the Lord's kingdom is his country, and he who loves the Lord's kingdom loves the Lord, because the Lord is all in all in His kingdom.

94. The church is our neighbour more than our country, for he who provides for the church, provides for the souls and eternal life of the men who dwell in his country; wherefore he who provides for the church from love, loves his neighbour in a superior degree, for he wishes and wills heaven and happiness of life to eternity to others.

95. The Lord's kingdom is our neighbour in a still superior degree, for the Lord's kingdom consists of all who are in good, as well those on the earths as those in the heavens; thus the Lord's kingdom is good with all its quality in the complex: when this is loved, the individuals are loved who are in good.

96. These are the degrees of neighbour, and love ascends, with those who are principled in love towards their neighbour, according to these degrees. But these degrees are degrees in successive order, in which what is prior or superior is to be preferred to what is posterior or inferior; and forasmuch as the Lord is in the supreme degree, and he is to be regarded in each degree as the end to which it tends, consequently he is to be loved above all persons and things. Hence, now, it may appear in what manner love to the Lord conjoins itself with love towards the neighbour.

97. It is a common saying, that every one is his own neighbour; that is, that every one should first consider himself; but the doctrine of charity teaches how this is to be understood. Every one should provide for himself the neces-

saries of life, such as food, raiment, habitation, and other things which the state of civil life, in which he is, necessarily requires, and this not only for himself, but also for his family, and not only for the present time, but also for the future; for, unless a man procures himself the necessities of life, he cannot be in a state to exercise charity, for he is in want of all things.

98. But in what manner every one ought to be his own neighbour may appear from this comparison: every one ought to provide food and raiment for his body; this must be the first object, but it should be done to the end that he may have a sound mind in a sound body. And every one ought to provide food for his mind, viz. such things as are of intelligence and wisdom, to the end that it may thence be in a state to serve his fellow-citizens, human society, his country, and the church, thus the Lord. He who does this provides for his own good to eternity; whence it is plain that the first thing is to discover the end in view, for all other things look to this. The case is like that of a man who builds a house: he first lays the foundation; but the foundation is for the house, and the house is for habitation: he who believes that he is his own neighbour in the first place, is like him who regards the foundation as the end, not the house and habitation, when yet the habitation is the very first and ultimate end, and the house with the foundation is only a medium to this end.

99. The end declares in what manner every one should be his own neighbour, and provide for himself first. If the end be to grow richer than others only for the sake of riches, or for the sake of pleasure, or for the sake of eminence, and the like, it is an evil end, and that man does not love his neighbour, but himself: but if the end be to procure himself riches, that he may be in a state of providing for the good of his fellow-citizens, of human society, of his country, and of the church, in like manner if he procure himself offices for the same end, he loves his neighbour. The end itself, for the sake of which he acts, constitutes the man; for the end is his love, forasmuch as every one has for a first and ultimate end, that which he loves above all things.

What has hitherto been said is concerning the neighbour; love towards him, or CHARITY, shall now be treated of.

100. It is believed by many, that love towards the neighbour consists in giving to the poor, in assisting the indigent, and in doing good to every one; but charity consists in act-

ing prudently, and to the end that good may result. He who assists a poor or indigent villain does evil to his neighbour through him, for, through the assistance which he renders, he confirms him in evil, and supplies him with the means of doing evil to others: it is otherwise with him who gives support to the good.

101. But charity extends itself much more widely than to the poor and indigent; for charity consists in doing what is right in every work, and our duty in every office. If a judge does justice for the sake of justice, he exercises charity; if he punishes the guilty and absolves the innocent, he exercises charity, for thus he consults the welfare of his fellow-citizens, and of his country. The priest who teaches truth, and leads to good, for the sake of truth and good, exercises charity. But he who does such things for the sake of self and the world, does not exercise charity, because he does not love his neighbour, but himself.

102. The case is the same in all other instances, whether a man be in any office or not; as with children towards their parents, and with parents towards their children; with servants towards their masters, and with masters towards their servants; with subjects towards their king, and with a king towards his subjects: whoever of these does his duty from a principle of duty, and what is just from a principle of justice, exercises charity.

103. The reason why such things belong to the love towards the neighbour, or charity, is, because, as was said above, every man is our neighbour, but in a different manner. A less and greater society is more our neighbour; our country is still more our neighbour; the Lord's kingdom still more; and the Lord above all; and in a universal sense, good, which proceeds from the Lord, is our neighbour; consequently sincerity and justice are so too. Wherefore he who does any good for the sake of good, and he who acts sincerely and justly for the sake of sincerity and justice, loves his neighbour and exercises charity; for he does so from the love of what is good, sincere, and just, and consequently from the love of those in whom good, sincerity and justice are.

104. Charity therefore is an internal affection, from which man wills to do good, and this without remuneration; the delight of his life consists in doing it. With them who do good from internal affection, there is charity in every thing which they think and speak, and which they will and do.

it may be said that a man or angel, as to his interiors, is charity, when good is his neighbour. So widely does charity extend itself.

103. They who have the love of self and of the world for an end, cannot in any wise be in charity; they do not even know what charity is, and cannot at all comprehend that to will and do good to the neighbour without reward as an end, is heaven in man, and that there is in that affection a happiness as great as that of the angels of heaven, which is ineffable; for they believe, if they are deprived of the joy proceeding from the glory of honours and riches, that nothing of joy can be experienced any longer; when yet it is then that heavenly joy first begins, which infinitely transcends the other.*

* 107. To the above shall be added some particulars concerning the doctrine of love to the Lord, and concerning the doctrine of charity, as it was held by the ancients, with whom was the church, in order that it may be known what the quality of that doctrine formerly was, which at this day exists no longer; the particulars are extracted from the *ARCANA CŒLESTIA*, n. 7257 to 7263.

The good which is of love to the Lord, is called celestial good, and the good which is of love towards the neighbour, or charity, is called spiritual good. The angels who are in the inmost or third heaven, are in the good of love to the Lord, whence they are called celestial angels; but the angels who are in the middle or second heaven, are in the good of love towards the neighbour, whence they are called spiritual angels.

The doctrine of celestial good, which is that of love to the Lord, is most ample, and at the same time most full of arcana, for it is the doctrine of the angels of the inmost or third heaven, which is such, that if it were delivered from their mouths, scarcely a thousandth part of it would be understood; the things also which it contains are ineffable. This doctrine is contained in the inmost sense of the Word, but the doctrine of spiritual love in the internal sense.

The doctrine of spiritual good, which is that of love towards the neighbour, is also ample and full of arcana, but much less so than the doctrine of celestial good, which is that of love to the Lord. That the doctrine of love towards the neighbour, or charity, is ample, may appear from hence, that it extends itself to all and singular the things which man thinks and wills, consequently to all which he speaks and acts, as also from hence, that a like charity is not given with two different persons, and that no two persons are alike our neighbour.

Forasmuch as the doctrine of charity was so ample, therefore the ancients, with whom it was the very doctrine of the church, distinguished charity towards the neighbour into several classes, which classes they also subdivided, and gave names to each class, and taught how charity was to be exercised towards those who are in one class, and how towards those who are in another; and thus they reduced the doctrine and the exercises of charity into order, that they might distinctly fall under the view of the understanding.

The names which they gave to those towards whom they were to exercise charity, were several; some they called the **BLIND**, some the **LAME**, some the **MAIMED**, some the **POOR**, some the **MISERABLE** and **AFFLICTED**, some **ORPHANS**, [or the **FATHERLESS**] some **WIDOWS**; but in general they called them the **HUNGRY** to whom they should give to eat, the **THIRSTY** to whom they should give to drink, **STRANGERS** whom they should take in, the **NAKED** whom they should clothe, the **SICK** whom they should visit, and the **BOUND IN PRISON** to whom they should come.

These names were given from heaven to the ancients who were of the church, and by those who were so named they understood those who were spiritually

OF FAITH.

108. No man can know what faith is in its essence, unless he know what charity is, because where there is no charity there is no faith, forasmuch as charity makes one with faith as good does with truth. For what man loves or holds dear, this he esteems good, and what man believes, this he esteems truth; whence it is plain that there is a like union of charity and faith, as there is of good and truth; the quality of which union may appear from what has been said above concerning GOOD and TRUTH.

109. The union of charity and faith is also like that of will and understanding with man; for these are the two faculties which receive good and truth, the will receiving good and the understanding truth; thus, also, these two faculties receive charity and faith, forasmuch as good is of charity and truth is of faith. No one is ignorant that charity and faith reside with man, and in him, and forasmuch as they are with him and in him, they must be in his will and understanding, for all the life of man is therein, and from thence. Man has also memory, but this is only the outer court, where those things are collected together which are to enter into the understanding and the will: whence it is plain that there is a like union of charity and faith, as there is of will and understanding; the quality of which union may appear from what has been said above concerning WILL and UNDERSTANDING.

110. Charity conjoins itself with faith with man, when man wills that which he knows and perceives; to will is of charity, but to know and perceive is of faith. Faith enters

such: their doctrine of charity not only taught who they were, but also the quality of charity to be exercised towards each; hence it is that the same names are in the Word, and signify those who are such in a spiritual sense. The Word in itself is nothing but the doctrine of love to the Lord, and of charity towards the neighbour, as the Lord also teaches; "Thou shalt love the Lord thy God from thy whole heart, in thy whole soul, and in thy whole mind; this is the first and great commandment. The second is like unto it; 'Thou shalt love thy neighbour as thyself; on these two commandments hang the law and prophets," Matt. xxii. 35, 36, 37, 38; the law and the prophets are the whole Word.

The reason why those same names are in the Word is, in order that the Word, which is in itself spiritual, might in its ultimate be natural; and because they who were in external worship were to exercise charity towards such who were so named; and they who were in internal worship towards such spiritually understood; thus that the simple might understand and do the Word in simplicity, and the wise wisely; as also that the simple, by the externals of charity, might be initiated into its internals.

into man, and becomes his, when he wills and loves that which he knows and perceives; otherwise it is without him.

111. Faith does not become faith with man, unless it become spiritual, and it does not become spiritual, unless it become of the love, and it then becomes of the love, when man loves to live truth and good, that is, to live according to those things which are commanded in the Word.

112. Faith is the affection of truth originating from willing truth because it is truth; and to will truth because it is truth is the very spiritual principle of man; for it is abstracted from the natural principle, which consists in willing truth not for the sake of truth, but for the sake of one's own glory, reputation or gain. Truth abstractedly from such things is spiritual, because it is from the Divine: that which proceeds from the Divine is spiritual, and this is conjoined to man by love, for love is spiritual conjunction.

113. Man may know, think, and understand much, but when he is left to himself alone, and meditates, he rejects from himself those things which do not agree with his love; and thus he rejects them also after the life of the body, when he is in the spirit, for that only remains in the spirit of man which has entered into his love: other things after death are regarded as foreign, and because they are not of his love he casts them out. It is said in the spirit of man, because man lives a spirit after death.

114. An idea concerning the good which is of charity, and concerning the truth which is of faith, may be formed from the light and heat of the sun. When the light which proceeds from the sun is conjoined to heat, as is the case in the time of spring and summer, then all the productions of the earth germinate and flourish; but when there is no heat in the light, as in the time of winter, then all the productions of the earth become torpid and die: the truth of faith is also spiritual light, and love is spiritual heat. Hence an idea may be formed concerning the man of the church, what his quality is when faith with him is conjoined to charity—that he is indeed as a garden and paradise; and what his quality is when faith with him is not conjoined to charity—that he is as a desert and earth covered with snow.

115. The confidence or trust, which is said to be of faith, and is called indeed saving faith, is not spiritual confidence or trust, but natural, when it is of faith alone. Spiritual confidence or trust has its essence and life from the good of love, but not from the truth of faith separate. The confi-

dence of faith separate is dead; wherefore true confidence cannot be given with those, who lead an evil life: the confidence also of obtaining salvation on account of the Lord's merit with the Father, whatever a man's life may have been, is likewise not from truth. All those who are in spiritual faith have confidence that they are saved by the Lord, for they believe that the Lord came into the world to give eternal life to those who believe, and live according to the precepts which He taught, and that He regenerates them, and renders them fit for heaven, and that He alone does this from pure mercy, without the aid of man.

116. To believe those things which the Word teaches, or which the doctrine of the church teaches, and not to live according to them, appears as if it were faith, and some also fancy that they are saved by it, but by this alone no one is saved, for it is persuasive faith, the quality of which shall now be declared.

117. Faith is persuasive, when the Word and the doctrine of the church are believed and loved, not for the sake of truth and of a life according to it, but for the sake of gain, honour, and the fame of erudition, as ends; wherefore they who are in that faith, do not look to the Lord and to heaven, but to themselves and the world. They who aspire after great things in the world, and covet many things, are in a stronger persuasive principle that what the doctrine of the church teaches is true, than they who do not aspire after great things and covet many things: the reason is, because the doctrine of the church is to the former only a medium to their own ends, and so far as the ends are coveted, so far the means are loved, and are also believed. But the case in itself is this: so far as any persons are in the fire of the loves of self and of the world, and from that fire speak, preach, and act, so far they are in the above persuasive principle, and then they know no other than that it is so: but when they are not in the fire of those loves, then they believe but little, and many not at all; whence it is evident, that persuasive faith is a faith of the mouth and not of the heart, and that in itself it is not faith.

118. They who are in persuasive faith do not know, from any internal illustration, whether the things which they teach be true or false; yea, neither do they care, provided they be believed by the vulgar; for they are in no affection of truth for the sake of truth. Wherefore they recede from faith, if they are deprived of honours and gains, provided their repu-

tation be not endangered. For persuasive faith is not inwardly with man, but stands without, in the memory only, out of which it is taken when it is taught. Wherefore that faith with its truths vanishes after death; for then there remains only that faith which is inwardly in man, that is, which is rooted in good, thus which has become of the life.

119. They who are in persuasive faith are understood by these persons in Matthew: "Many will say to me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many virtues? but then I will confess to them, I have not known you, ye workers of iniquity." vii. 22, 23. Also in Luke: "Then will ye begin to say, We have eaten before Thee, and have drunk, and Thou hast taught in our streets; but He will say, I say to you, I have not known you whence you are; depart from Me, all ye workers of iniquity." xiii. 26, 27. They are understood also by the five foolish virgins who had no oil in their lamps, in Matthew: "At length came those virgins, saying, Lord, Lord, open to us; but He answering will say, Verily I say unto you, I have not known you." xxv, 11, 12: oil in lamps is the good of love in faith.

OF PIETY.

123. It is believed by many, that spiritual life, or the life which leads to heaven, consists in *piety*, in *external sanctity*, and in the *renunciation of the world*; but piety without charity, and external sanctity without internal sanctity, and a renunciation of the world without a life in the world, do not constitute spiritual life: but piety from charity, external sanctity from internal sanctity, and a renunciation of the world with a life in the world, constitute it.

124. Piety consists in thinking and speaking piously, in spending much time in prayer, in behaving humbly at that time, in frequenting temples and attending devoutly to the preaching there, in frequently every year receiving the sacrament of the supper, and in performing the other parts of worship according to the ordinances of the church. But the life of charity consists in willing well and doing well to our neighbour, in acting in all our works from justice and equity, and from good and truth, and in like manner in every office; in a word, the life of charity consists in performing uses. Divine worship primarily consists in this life, but secondarily

in the former ; wherefore he who separates one from the other, that is, who lives the life of piety, and not that of charity at the same time, does not worship God. He thinks indeed of God, but not from God, but from himself ; for he thinks of himself continually, and not at all of his neighbour ; and if he does think of his neighbour, he regards him as vile, if he be not of such a quality also. He likewise thinks of heaven as a reward, whence his mind entertains the idea of merit, and also the love of self, together with a contempt or neglect of uses, and thus of his neighbour ; and at the same time he cherishes a belief that he is blameless. Hence it may appear that the life of piety, separate from the life of charity, is not the spiritual life which should be in divine worship. Compare Matt. vi. 7, 8.

125. External sanctity is like such piety, and is not holy with man unless his internal be holy ; for such as man is as to his internal, such he also is as to his external, as this proceeds from the former as action does from its spirit ; wherefore external sanctity without internal sanctity is natural and not spiritual. Hence it is that external sanctity is found with the evil as well as with the good ; and they who place the whole of worship therein are for the most part void ; that is, without knowledges of good and truth. And yet goods and truths are the real sanctities which are to be known, believed and loved, because they are from the Divine, and thus the Divine is in them. Internal sanctity, therefore, consists in loving good and truth for the sake of good and truth, and justice and sincerity for the sake of justice and sincerity. So far also as man thus loves them, so far he is spiritual, and his worship too, for so far also he is willing to know them and to do them ; but so far as man does not thus love them, so far he is natural, and his worship too, and so far also he is not willing to know them and do them. External worship without internal may be compared with the life of the respiration without the life of the heart ; but external worship from internal may be compared with the life of the respiration conjoined to the life of the heart.

126. But to proceed to what relates to the renunciation of the world. It is believed by many, that to renounce the world, and to live in the spirit and not in the flesh, is to reject worldly things, which are chiefly riches and honours ; to be continually engaged in pious meditation concerning God, concerning salvation, and concerning eternal life ; to spend one's life in prayer, in the reading of the Word and pious books ; and also to afflict one's self : but this is not renouncing the world : but

to renounce the world is to love God and to love the neighbour; and God is loved when man lives according to His commandments, and the neighbour is loved when man performs uses. In order, therefore, that man may receive the life of heaven, it is necessary that he should live in the world, and in offices and business there. A life abstracted from worldly things is a life of thought and faith separate from the life of love and charity, in which life the principle of willing good and doing good to the neighbour perishes. And when this perishes, spiritual life is as a house without a foundation, which either sinks down successively into the ground, or becomes full of chinks and openings, or totters till it falls.

127. That to do good is to worship the Lord, appears from the Lord's words. "Every one who heareth my words and doeth them, I will liken to a prudent man who built a house upon a rock; but he who heareth my words and doeth them not, I will liken to a foolish man who built a house upon the sand, or upon the ground without a foundation," Matt. vii. 24 to 27. Luke vi. 47, 48, 49.

128. Hence now it is manifest, that a life of piety is of value, and is acceptable to the Lord, so far as a life of charity is conjoined to it; for this is the primary, and such as the quality of this is, such is that of the former. Also, that external sanctity is of value, and is acceptable to the Lord, so far as it proceeds from internal sanctity, for such as the quality of this is, such is that of the former. And also, that the renunciation of the world is of value, and is acceptable to the Lord, so far as it is practised in the world; for they renounce the world who remove the love of self and the world, and act justly and sincerely in every office, in every business, and in every work, from an interior, thus from a celestial origin; which origin dwells in that life when man acts well, sincerely, and justly, because it is according to the divine laws.

OF CONSCIENCE.

130. CONSCIENCE is formed with man from the religious principle in which he is, according to its reception inwardly in himself.

131. Conscience, with the man of the church, is formed by the truths of faith from the Word, or from doctrine out of the Word, according to their reception in the heart; for when

man knows the truths of faith, and apprehends them in his own manner, and then wills them and does them, he acquires conscience. Reception in the heart is reception in the will, for the will of man is what is called the heart. Hence it is that they who have conscience, speak from the heart the things which they speak, and do from the heart the things which they do: their mind also is undivided, for according to that which they understand and believe to be true and good they do.

132. A more perfect conscience can be given with those who are enlightened in the truths of faith more than others, and who are in a clear perception above others, than with those who are less enlightened, and who are in obscure perception.

133. The real spiritual life of man resides in a true conscience, for his faith, conjoined to his charity, is therein; wherefore, with those who are possessed of it, to act from conscience is to act from their own spiritual life, and to act contrary to conscience is, with them, to act contrary to their own spiritual life. Hence it is that they are in the tranquillity of peace, and in internal blessedness, when they act according to conscience, and in in tranquillity and pain, when they act contrary to it: this pain is what is called remorse of conscience.

134. Man has a conscience of what is good, and a conscience of what is just: the conscience of what is good is the conscience of the internal man, and the conscience of what is just is the conscience of the external man. The conscience of what is good consists in acting according to the precepts of faith from internal affection, but the conscience of what is just consists in acting according to civil and moral laws from external affection. They who have the conscience of what is good, have also the conscience of what is just; and they who have only the conscience of what is just, are in a faculty of receiving the conscience of what is good; and they also do receive it when they are instructed.

135. Conscience, with those who are in charity towards the neighbour, is the conscience of truth, because it is formed by the faith of truth; but with those who are in love to the Lord, it is the conscience of good, because it is formed by the love of truth. The conscience of these is a superior conscience, and is called the perception of truth from good. They who have the conscience of truth, are of the Lord's spiritual kingdom; but they who have the superior conscience, which is called perception, are of the Lord's celestial kingdom.

136. But let examples illustrate what conscience is. If a man be in possession of another man's goods, whilst the other

is ignorant of it, and thus can retain them without fear of the law, or of the loss of honour and reputation, and he still restores them to the other, because they are not his own, he has conscience, for he does what is good for the sake of what is good, and what is just for the sake of what is just. Again, if a person has it in his power to obtain an office, but knows that another, who also desires it, would be more useful to his country, and gives way to him, for the sake of the good of his country, he has a good conscience. So in other cases.

137. From these instances it may be concluded, what quality they are of who have not conscience; they are known from the opposite. Thus, they who for the sake of any gain make what is unjust appear as just, and what is evil appear as good, and *vice versa*, have not conscience. Neither do they know what conscience is, and if they are instructed what it is, they do not believe; and some are not willing to know. Such is the quality of those, who, in all their actions, have respect only to themselves and the world.

138. They who have not received conscience in the world, cannot receive it in the other life; thus they cannot be saved. The reason is, because they have no plane into which heaven, that is, the Lord through heaven, may flow in, and by which He may operate, and lead them to Himself. For conscience is the plane and receptacle of the influx of heaven.

OF FREEDOM.

141. ALL freedom is of love, for what man loves, this he does freely; hence also all freedom is of the will, for what man loves, this he also wills; and forasmuch as love and the will constitute the life of man, so also does freedom. From these considerations it may appear what freedom is, namely, that it is that which is of the love and the will, and thence of the life of man: hence it is, that what a man does from freedom, appears to him as if he did it from his own proprium.

142. To do evil from freedom, appears as if it were freedom, but it is bondage, because that freedom is from the love of self and from the love of the world, and these loves are from hell. Such freedom is actually turned into bondage after death, for the man who has been in such freedom then becomes a vile servant in hell. But to do good from freedom is freedom itself, because it proceeds from love to

the Lord and from love towards the neighbour, and these loves are from heaven. This freedom also remains after death, and then becomes freedom indeed, for the man who has been in such freedom, becomes in heaven like a son of the house. This the Lord thus teaches: "Every one that doeth sin is the servant of sin; the servant abideth not in the house forever: the son abideth forever; if the Son shall have made you free, you shall be truly free," John viii. 34, 35, 36. Now, forasmuch as all good is from the Lord, and all evil from hell, it follows, that freedom consists in being led by the Lord, and slavery in being led by hell.

143. That man has the liberty of thinking what is evil and false, and also of doing it, so far as the laws do not withhold him, is in order that he may be capable of being reformed; for goods and truths are to be implanted in his love and will, so that they may become of his life, and this cannot be done unless he have the liberty of thinking what is evil and false as well as what is good and true. This liberty is given to every man by the Lord, and so far as he does not love evil and the false, so far, when he thinks what is good and true, the Lord implants them in his love and will, consequently in his life, and thus reforms him. What is inseminated in freedom, this also remains, but what is inseminated in a state of compulsion, this does not remain, because what is from compulsion is not from the will of the man, but from the will of him who compels. Hence also it is, that worship from freedom is pleasing to the Lord, but not worship from compulsion; for worship from freedom is worship from love, but worship from compulsion is not so.

144. The liberty of doing good, and the liberty of doing evil, though they appear alike in the external form, are as different and distant from each other as heaven and hell are: the liberty of doing good also is from heaven, and is called heavenly liberty; but the liberty of doing evil is from hell, and is called infernal liberty; so far, likewise, as man is in the one, so far he is not in the other, for no man can serve two lords, Matt. vi. 24; which also appears from hence, that they who are in infernal liberty believe that it is slavery and compulsion not to be allowed to will evil and think what is false at their pleasure, whereas they who are in heavenly liberty abhor willing evil and thinking what is false, and would be tormented if they were compelled to do so.

145. Forasmuch as acting from freedom appears to man like acting from his own proprium, therefore heavenly free-

dom may also be called the heavenly proprium, and infernal freedom may be called the infernal proprium. The infernal proprium is that into which man is born, and this is evil; but the heavenly proprium is that into which man is reformed, and this is good.

146 Hence it may appear what *Free-will* is; that it consists in doing good from choice or will, and that they are in that freedom who are led by the Lord; and they are led by the Lord who love good and truth for the sake of good and truth.

147. Man may know what is the quality of the liberty in which he is, from the delight which he feels when he thinks, speaks, acts, hears, and sees; for all delight is of love.*

* 149. That liberty originates from the equilibrium between heaven and hell, and that man, without liberty, cannot be reformed, is shown in the Treatise on Heaven and Hell; in the articles concerning that equilibrium, n. 589 to 596, and concerning liberty, n. 597 to the end; but for the sake of instruction respecting what liberty is, and to show that man is reformed by means of it, I will here adduce the following extract from that Treatise: "It has been shown that the equilibrium between heaven and hell is an equilibrium between the good that is from heaven and the evil that is from hell, thus that it is a spiritual equilibrium, which in its essence is liberty. The reason that spiritual equilibrium in its essence is liberty, is because it is an equilibrium between good and evil, and between truth and the false, and these are spiritual; wherefore the power of willing good or evil, or of thinking what is true or what is false, and of choosing one in preference to the other, is liberty. This liberty is given to every man by the Lord, nor is it ever taken away; in its origin, indeed, it is not of man, but of the Lord, because it is from the Lord, but still it is given to man together with life as his own, in order that man may be capable of being reformed and saved, for without liberty there is no reformation and salvation. Every one may see from any rational intuition, that man is at liberty to think either well or ill, sincerely or insincerely, justly or unjustly, and also that he may speak and act well, sincerely and justly, but not ill, insincerely and unjustly, on account of moral and civil laws, by which his external is kept in bonds; hence it is plain, that the spirit of man, which is what thinks and wills, is in liberty, but not man's external, which speaks and acts, unless it speak and act according to the above-named laws. That man cannot be reformed, unless he be in liberty, is because he is born into evils of every kind; which most nevertheless be removed, in order that he may be saved; and they cannot be removed unless he sees them in himself, and acknowledges them, and afterwards ceases to will them, and at length is averse to them; then are they first removed; and this cannot be done unless man be in good as well as in evil, for he can see evils from good, but cannot see goods from evil: the spiritual goods, which man may think, he learns from infancy from the reading of the Word, and from preaching; and he learns civil and moral goods from his life in the world; this is the first reason why man ought to be in liberty. Another reason is, because nothing is appropriated to man, except what is done from an affection which is of the love; other things may indeed enter, but no farther than into the thought, and not into the will, and what does not also enter into the will of man, does not become his, for the thought derives what belongs to it from the memory, but the will from the life itself; nothing ever partakes of liberty, which does not proceed from an affection which is of the love; for whatever a man wills or loves, this he does freely; hence it is that the liberty of man, and the affection which is of his love or will, are one; man therefore is endowed with liberty, that he may be capable of being affected with truth and good, or of loving them, whereby they may become as his own. In a word, whatever does not enter in with man in liberty,

OF MERIT.

150. THEY who do good with a view to merit, do not do good from the love of good, but from the love of reward, for he who wills to have merit, wills to be rewarded; they who do thus, regard and place their delight in the reward, and not in good; wherefore they are not spiritual, but natural.

151. To do good, which is good, must be from the love of good, thus for the sake of good. They who are in that love are not willing to hear of merit, for they love to do, and perceive satisfaction therein, and, on the other hand, they are sorrowful if it be believed that what they do is for the sake of any thing of themselves. The case herein is nearly the same as with those who do good to their friends for the sake of friendship; to a brother for the sake of brotherhood, to wife and children for the sake of wife and children, to their country for the sake of their country, thus from friendship and love. They who think well, also say and insist, that they do not do good for the sake of themselves, but for the sake of them to whom the good is done.

152. They who do good for the sake of reward, do not do good from the Lord, but from themselves, for they regard themselves in the first place, inasmuch as they regard their own good; and the good of their neighbour, which is the good of their fellow-citizens, of human society, of their country, and of the church, they regard no otherwise than as means to this end. Hence it is, that the good of the love of self and of the world lies concealed in the good of merit, and that good is from man and not from the Lord, and all good which is from man is not good; yea, so far as self and the world lie concealed in it, it is evil.

153. Genuine charity and genuine faith disclaim all merit, for good itself is the delight of charity, and truth itself is the delight of faith; wherefore they who are in that charity and faith know what good not meritorious is, but not they who are not in charity and faith.

does not remain, because it is not of his love or will, and the things which are not of man's love or will, are not of his spirit, for the esse of man's spirit is love or will. In order that man may be in liberty, to the end that he may be reformed, he is conjoined as to his spirit with heaven and with hell, for there are with every man spirits from hell and angels from heaven; by means of the spirits from hell man is in his own evil, and by means of the angels from heaven he is in good from the Lord; thus he is in spiritual equilibrium, that is, in liberty."

154. That good is not to be done for the sake of reward, the Lord Himself teaches in Luke: "If ye love those who love you, what grace have ye, for sinners do the same: rather love your enemies, and do good, and lend, hoping for nothing; then shall your reward be great, and ye shall be the sons of the Most High," vi. 32, 33, 34, 35. That man cannot do good that is good from himself, the Lord also teaches in John: "A man cannot take any thing, unless it be given him from heaven," iii. 27; and in another place, "Jesus said, I am the vine, ye are the branches: as the branch cannot bear fruit from itself, unless it shall abide in the vine, so neither can ye unless ye shall abide in Me: He who abideth in Me and I in him, he beareth much fruit, for except from Me ye cannot do any thing," xv. 4 to 8.

155. Forasmuch as all good and truth is from the Lord, and nothing of them from man, and forasmuch as good from man is not good, it follows that merit belongs to no man, but to the Lord alone; the merit of the Lord consists in this, that from His own proper power He has saved the human race, and also, that He saves those who do good from Him. Hence it is that in the Word, he is called just to whom the merit and justice of the Lord are ascribed, and he is called unjust to whom are ascribed his own justice and the merit of self.

156. The delight itself, which is in the love of doing good without regard to reward, is a reward which remains to eternity, for heaven and eternal happiness are insinuated into that good by the Lord.

157. To think and believe that they who do good will come into heaven, and also that good is to be done in order that they may come into heaven, is not to regard reward as an end, nor yet to place merit in works; for even they who do good from the Lord think and believe so, but they who thus think, believe and do, and are not in the love of good for the sake of good, have regard to reward as an end, and place merit in works.

OF REPENTANCE AND THE REMISSION OF SINS

159. He who would be saved must confess his sins, and do the work of repentance.

160. *To confess sins*, is to know evils, to see them in our-

selves, to acknowledge them, to make ourselves guilty, and to condemn ourselves on account of them. This, when it is done before God, is the confession of sins.

161. *To do the work of repentance*, is to desist from sins after a man has thus confessed them, and from an humble heart has made supplication for remission, and to live a new life according to the precepts of charity and faith.

162. He who only acknowledges generally that he is a sinner, and makes himself guilty of all evils, and yet does not explore himself, that is, see his own evils, makes confession indeed, but not the confession of repentance; he, forasmuch as he does not know his own evils, lives afterwards as he did before.

163. He who lives the life of charity and faith does the work of repentance daily; he reflects upon the evils which are with him, he acknowledges them, he guards against them, he supplicates the Lord for help. For man of himself continually lapses towards evil, but he is continually raised by the Lord, and led to good. Such is the state of those who are in good; but they who are in evil lapse continually, and are also continually elevated by the Lord, but are only withdrawn from falling into the most grievous evils, to which of themselves they tend with all their power.

164. The man who explores himself in order to do the work of repentance, must explore his thoughts and the intentions of his will, and must there examine what he would do if it were permitted him, that is, if he were not afraid of the laws, and of the loss of reputation, honour and gain. There the evils of man reside, and the evils which he does in the body are all from thence. They who do not explore the evils of their thought and will, cannot do the work of repentance, for they think and will afterwards as they did before, and yet to will evils is to do them. — This is self examination.

165. Repentance of the mouth and not of the life is not repentance, and sins are not remitted by means of repentance of the mouth, but by repentance of the life. Sins are indeed continually remitted to man by the Lord, for He is mercy itself, but still they adhere to man, however he may suppose that they are remitted; nor are they removed from him but by a life according to the precepts of true faith. So far as he lives according to those precepts, so far sins are removed; and so far as they are removed, so far they are remitted.

166. It is supposed that sins are wiped away, or are washed off, as filth is by water, when they are remitted; but sins are not wiped away, but they are removed; that is, man is withheld from them when he is kept in good by the Lord; and when he is kept in good, it appears as if he were without them, thus as if they were wiped away; and so far as man is reformed, so far he is capable of being kept in good. How man is reformed will be shown in the following doctrinal on regeneration. He who supposes that sins are in any other manner remitted, is much deceived.

167. The signs that sins are remitted, that is, removed, are these which follow. They whose sins are remitted, perceive a delight in worshipping God for the sake of God, and in serving their neighbour for the sake of their neighbour, thus in doing good for the sake of good, and in speaking truth for the sake of truth; they are unwilling to claim merit by any thing of charity and faith; they shun and are averse to evils, as enmities, hatreds, revenges, adulteries, and the very thoughts of such things with intention. But the signs that sins are not remitted, that is, removed, are these which follow. They whose sins are not remitted, worship God not for the sake of God, and serve their neighbour not for the sake of their neighbour, thus they do not do good and speak truth for the sake of good and truth, but for the sake of themselves and the world; they wish to claim merit by their deeds; they perceive nothing undelightful in evils, as in enmity, in hatred, in revenge, in adulteries; and from these evils they think of them in all licentiousness.

168. The repentance which takes place in a free state is of avail, but that which takes place in a state of compulsion is of no avail. States of compulsion are states of sickness, states of dejection of mind in consequence of misfortune, states of imminent death, as also every state of fear which takes away the use of reason. He who is evil, and in a state of compulsion promises repentance, and also does good, when he comes into a free state returns to his former life of evil; the case is otherwise with one who is good.

169. After a man has explored himself, and acknowledged his sins, and done the work of repentance, he must remain constant in good even to the end of life. For if he afterwards relapses into his former evil life, and embraces it, he commits profanation, for he then conjoins evil with good; whence his latter state becomes worse than his former, according to the words of the Lord: "When the unclean spirit

goes out from a man, he walks through dry places, seeking rest, but doth not find; then he says, I will return into my house whence I went out; and when he comes and finds it void, and swept, and adorned for him, then he goes away, and adjoins to himself seven other spirits worse than himself, and, entering in, they dwell there, *and the latter things of the man become worse than the first,*" Matt. xii. 43, 44, 45.*

OF REGENERATION.

173. He who doth not receive spiritual life, that is, who is not begotten anew by the Lord, cannot come into heaven; which the Lord teaches in John, "Verily, verily, I say unto thee, except any one be begotten again, he cannot see the kingdom of God," iii. 3.

174. Man is not born of his parents into spiritual life, but into natural life. Spiritual life consists in loving God above all things, and in loving his neighbour as himself, and this according to the precepts of faith, which the Lord taught in the Word. But natural life consists in loving ourselves and the world more than our neighbour, yea, more than God Himself.

175. Every man is born of his parents into the evils of the love of self and of the world; for every evil, which by habit has acquired as it were a nature, is derived into the offspring; thus it descends successively from parents, from grandfathers, and from great grandfathers, in a long series backwards; whence the derivation of evil at length becomes so great, that the whole of man's proper life is nothing else but evil.

* By the unclean spirit going out from a man, is understood the repentance of him who is in evil; by his walking through dry places, and not finding rest, is understood, that a life of good is of such a quality to him; by the house into which he returned, because he found it void, and adorned for him, is understood the man himself and his will, as being without good; by the seven spirits that he adjoined to himself, and with whom he returned, is understood evil conjoined to good; by his state then being worse than his former, is understood profanation; this is the internal sense of those words, for the Lord spake by correspondences. The like is understood by the words of the Lord to him whom he cured at the pool of Bethesda, "Lo, thou art made whole; sin no more, lest something worse be done unto thee than before," John v. 14. Also by these words, "He has blinded their eyes, and hardened their hearts, lest they should see with their eyes and understand with their hearts, and should convert themselves, and I should heal them," John xii. 40; where to convert themselves and be healed, is to commit profanation, which comes to pass when truths and goods are acknowledged, and afterwards rejected; and this would have been the case if the Jews had converted themselves and had been healed.

This continual derivation of evil is not broken and altered, except by the life of faith and charity from the Lord.

176. Man continually inclines to, and lapses into, what he derives from his hereditary principle: hence he confirms with himself that evil, and also superadds more of himself. These evils are altogether contrary to spiritual life, and destroy it; wherefore, unless man receives new life, which is spiritual life, from the Lord, thus unless he is conceived anew, is born anew, is educated anew, that is, is created anew, he is damned, for he wills nothing else, and thence thinks nothing else, but what is of self and the world, in like manner as they do who are in hell.

177. No man can be regenerated unless he knows such things as belong to the new life, that is, to spiritual life; and the things which belong to the new life, which is the spiritual life, are truths which are to be believed and goods which are to be done; the former are of faith, the latter of charity. These things no one can know from himself, for man apprehends only those things which are obvious to the senses, from which he procures to himself a light which is called natural light, by virtue of which he sees nothing else than what relates to the world and to self, but not the things which relate to heaven and to God. These he must learn from revelation; as that the Lord, who is God from eternity, came into the world to save the human race; that He has all power in heaven and in earth; that the all of faith and the all of charity, thus all truth and good, is from Him; that there is a heaven, and that there is a hell; and that man is to live to eternity in heaven if he have done well, in hell if he have done evil.

178. These and many other things belong to faith, and ought to be known by the man who is to be regenerated, for he who knows them, may think them, afterwards will them, and lastly do them, and so have new life, whilst he who does not know that the Lord is the Saviour of the human race, cannot have faith in Him, love Him, and thus do good for the sake of Him. He who does not know that all good is from Him, cannot think that his own salvation is from Him still less can he will it to be so, thus he cannot live from Him. He who does not know that there is a hell and that there is a heaven, nor that there is eternal life, cannot even think about the life of heaven, nor apply himself to receive it, and so in other cases.

179. Every one has an internal man and an external man;

the internal is what is called the spiritual man, and the external is what is called the natural man, and each is to be regenerated, that the man may be regenerated. With the man who is not regenerated, the external or natural man rules, and the internal serves; but with the man who is regenerated, the internal or spiritual man rules, and the external serves. Whence it is manifest that the order of life is inverted with man from his birth, namely, that that principle serves which ought to rule, and that that principle rules which ought to serve. In order that man may be saved, this order must be inverted; and this inversion can by no means exist, but by regeneration from the Lord.

180. What it is for the internal man to rule and the external to serve, and *vice versa*, may be illustrated thus:—If a man places all his good in voluptuousness, in gain, and in pride, and has delight in hatred and revenge, and inwardly in himself seeks for reasons which confirm such evils, then the external man rules and the internal serves. But when a man perceives good and delight in thinking and willing well, sincerely, and justly, and in outwardly speaking and doing in like manner, then the internal man rules and the external serves.

181. The internal man is first regenerated by the Lord, and afterwards the external, and the latter by means of the former. For the internal man is regenerated by thinking those things which are of faith and charity, but the external by a life according to them. This is understood by the words of the Lord, "Unless any one be begotten of water and the spirit, he cannot enter into the kingdom of God," John iii. 5. Water, in the spiritual sense, is the truth of faith, and the spirit is a life according to it.

182. The man who is regenerated, is, as to his internal man, in heaven, and is an angel there with the angels, amongst whom he also comes after death; he is then able to live the life of heaven, to love the Lord, to love his neighbour, to understand truth, to relish good, and to perceive the blessedness thence derived.

OF TEMPTATION.

187. They alone who are regenerated undergo spiritual temptations; for spiritual temptations are pains of the mind,

induced by evil spirits, with those who are in goods and truths. Whilst these spirits excite the evils which are with such persons, there arises an anxiety which is that of temptation; man knows not whence it comes, because he is unacquainted with this its origin.

188. For there are evil spirits and good spirits attendant on every man: the evil spirits are in his evils, and the good spirits are in his goods. When the evil spirits approach, they draw forth his evils, and the good spirits, on the contrary, draw forth his goods, whence collision and combat take place, from which the man perceives an interior anxiety, which is temptation. Hence it is plain that temptations are not from heaven, but are induced by hell, which is also according to the faith of the church, which teaches that God tempts no one.

189. Interior anxieties also take place with those who are not in goods and truths, but these are natural anxieties, not spiritual ones; they are distinguished by this, that natural anxieties have worldly things for their objects, but spiritual anxieties have heavenly things for their objects.

190. In temptations, the dominion of good over evil, or of evil over good, is what is contended for. The evil which desires to have the dominion, is in the natural or external man, and the good is in the spiritual or internal; if evil conquers, then the natural man has dominion, but if good conquers, then the spiritual man has dominion.

191. Those combats are fought by means of the truths of faith, which are from the Word. It is from these that man must fight against evils and falses; for if he combats from any other principles than these, he does not conquer, because the Lord is not in any other principles. Forasmuch as the combat is fought by means of the truths of faith, therefore man is not admitted into that combat before he is in the knowledges of good and truth, and has thence obtained some spiritual life; wherefore those combats do not take place with man until he has arrived at years of maturity.

192. If man falls in temptation, his state after it becomes worse than his state before it, inasmuch as evil has thereby acquired power over good, and the false over truth.

193. Inasmuch as at this day faith is rare because there is no charity, the church being at its end, therefore few &c. this day are admitted into any spiritual temptations; hence it is that it is scarcely known what they are, and to what end they conduce.

194. Temptations conduce to acquire for good, dominion over evil, and for the truth, dominion over the false; also to confirm truths, and to conjoin them to goods, and at the same time to disperse evils and the falses thence derived. They conduce likewise to open the internal spiritual man, and to subject the natural thereto, as also to break the loves of self and the world, and to subdue the concupiscences which proceed from them. When these things are effected, man acquires illustration and perception respecting what truth and good are, and what the false and evil are; whence man obtains intelligence and wisdom, which afterwards continually increase.

195. The Lord alone combats for man in temptations; if man does not believe that the Lord alone combats and conquers for him, he then only undergoes an external temptation, which does not conduce to his salvation.*

OF BAPTISM.

202. BAPTISM was instituted for a sign that the man belongs to the church, and for a memorial that he is to be regenerated; for the washing of baptism signifies nothing else than spiritual washing, which is regeneration.

203. All regeneration is effected by the Lord, by means of the truths of faith and of a life according to them; therefore baptism testifies that the man is of the church, and that

* When the truths of faith which a man believes in his heart, and according to which he loves to live, are assaulted inwardly in him, it is called a spiritual temptation, especially when the good of love is assaulted, in which he places his spiritual life. Those assaults take place in various ways, as by an influx of scandals into the thoughts and also into the will against goods and truths, also by a continual drawing forth and bringing to remembrance of the evils which a man has committed, and of the falses which he has thought, thus by an inundation of such things; and at the same time by an apparent shutting up of the interiors of his mind, and consequently of his communication with heaven, whereby the capacity of thinking from his own faith, and of willing from his own love, is intercepted. These things are effected by the evil spirits that are with man; and when they take place, they assume the appearance of interior anxieties and pains of conscience; for such things affect and torment the man's spiritual life, the man believing that they do not proceed from evil spirits, but from himself in his interiors. The reason that man does not know that they proceed from evil spirits, is because he does not know that spirits are present with him, evil spirits in his evils, and good spirits in his goods, and that they reside in his thoughts and affections. These temptations are most grievous when they are conjoined with pains inflicted on the body, and more so if those pains last a long time, and increase, though the Divine Mercy is implored, and still there is no liberation; hence results desperation, which is the end.

he is capable of being regenerated; for in the church, the Lord, who regenerates, is acknowledged, and therein is the Word, which contains the truths of faith, by means of which regeneration is effected.

204. This the Lord teaches in John, "Except a man be begotten of water and the spirit, he cannot enter into the kingdom of God," iii. 5; water, in the spiritual sense, is the truth of faith from the Word; the spirit is a life according to it, and to be begotten is to be regenerated thereby.

205. Forasmuch as every one who is regenerated also undergoes temptations, which are spiritual combats against evils and falses, therefore by the waters of baptism those temptations are also signified.

206. Since baptism is for a sign and for a memorial of those things, therefore a man may be baptized when an infant, and if he be not baptized then, he may be baptized when he is an adult.

207. Let it be known therefore to those who are baptized, that baptism itself gives neither faith nor salvation, but that it testifies that they will receive faith, and that they will be saved, if they are regenerated.

208. Hence it may appear what is understood by the Lord's words in Mark, "He who shall believe and be baptized shall be saved, but he who shall not believe shall be condemned," xvi. 16; he who shall believe is he who acknowledges the Lord, and receives divine truths from Him by means of the Word; he who shall be baptized is he who by means of those truths is regenerated by the Lord.

OF THE HOLY SUPPER.

210. THE Holy Supper was instituted by the Lord, that by means thereof there may be a conjunction of the church with heaven, thus with the Lord; it is therefore the most holy thing of worship.

211. But in what manner conjunction is effected by it is not apprehended by those who do not know any thing concerning the internal or spiritual sense of the Word, for they do not think beyond the external sense, which is the sense of the letter. From the internal or spiritual sense of the Word it is known what is signified by body and blood, and what by bread and wine, also what is signified by eating.

212. In that sense, the body or flesh of the Lord is the good of love, as is the bread likewise; and the blood of the Lord is the good of faith, as is the wine likewise; and eating is appropriation and conjunction. The angels, who are attendant on man when he receives the sacrament of the supper, understand those things in no other manner; for they perceive all things spiritually. Hence it is that a holy principle of love and a holy principle of faith then flows in with man from the angels, thus through heaven from the Lord; hence there is conjunction.

213. From these considerations it is evident, that when man takes the bread, which is the body, he is conjoined to the Lord by means of the good of love to Him from Him; and when he takes the wine, which is the blood, he is conjoined to the Lord by means of the good of faith in Him from Him. But it is to be noted, that conjunction with the Lord by means of the sacrament of the supper is effected solely with those who are in the good of love to, and faith in, the Lord from the Lord; with these there is conjunction by means of the holy supper; with others there is presence, but not conjunction.

214. Besides, the holy supper includes and comprehends all the divine worship instituted in the Israelitish church; for the burnt-offerings and sacrifices, in which the worship of that church principally consisted, were called, in a single word, bread; hence also the holy supper is its completion.*

* That the burnt-offerings and sacrifices, which consisted of lambs, she-goats, sheep, kids, he-goats, heifers, and bullocks, were in one word called BREAD, is evident from the following passages: "And the priest shall burn it upon the altar; IT IS THE BREAD OF THE OFFERING MADE BY FIRE UNTO THE LORD, Lev. iii. 11, 16. The sons of Aaron shall be holy unto their God, neither shall they profane the name of their God, for the offerings of Jehovah made by fire, the BREAD OF THEIR GOD, they do offer. Thou shalt sanctify him therefore, for he offereth THE BREAD OF THY GOD. A man of the seed of Aaron, in whom there shall be a blemish, let him not approach to offer the BREAD OF HIS GOD," Lev. xxi. 6, 8, 17, 21. "Command the children of Israel and say unto them, My offerings, MY BREAD, for the sacrifices made by fire for an odour of rest, ye shall observe, that ye offer it unto me in its stated time, Num. xxviii. 2. He who shall have touched an unclean thing shall not eat of the sanctified things, but shall wash his flesh in water, and shall afterwards eat of the sanctified things, because it is HIS BREAD," Lev. xxii. 6, 7. "Who offer upon my altar POLLUTED BREAD," Malach. i. 7.

From what has been observed, it may be seen what is understood by bread in John, "Jesus said, Verily, verily I say unto you, Moses gave them not that BREAD FROM HEAVEN, but my Father giveth you the TRUE BREAD FROM HEAVEN; for THE BREAD OF GOD is He who came down from heaven, and giveth life unto the world. They said, Lord, evermore give us THIS BREAD; Jesus said unto them, I AM THE BREAD OF LIFE; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst. He that believeth on Me hath eternal life; I AM THE BREAD OF LIFE. THIS IS THE BREAD which cometh down

OF THE RESURRECTION.

223. MAN is so created, that as to his internal he cannot die, for he is capable of believing in God, and also of loving God, and thus of being conjoined to God by faith and love; and to be conjoined to God is to live to eternity.

224. This internal is with every man who is born; his external is that by means of which he brings into effect the things which are of faith and love. The internal is what is called the spirit, and the external is what is called the body. The external, which is called the body, is accommodated to uses in the natural world; this is rejected when man dies; but the internal, which is called the spirit, is accommodated to uses in the spiritual world; this does not die. This internal is then a good spirit and an angel, if the man had been good when in the world, but an evil spirit, if the man had been evil when in the world.

from heaven, that he who eats of it shall not die; I AM THE LIVING BREAD, which cometh down from heaven; if any one shall eat of THIS BREAD, he shall live to eternity," vi. 31 to 35, and 47 to 51. From whence, and from what has been said above, it appears, that bread is all the good which proceeds from the Lord, for the Lord Himself is in his own good, and thus that bread and wine in the holy supper are all worship of the Lord from the good of love and faith.

222. To the above shall be added some particulars from the *ARCANA CÆLESTIA*, n. 9127. He who knows nothing of the internal or spiritual sense of the Word, knows no other than that flesh and blood are understood by flesh and blood when they are mentioned in the Word. But the internal sense does not treat of the life of the body, but of the life of the soul of man, that is, of his spiritual life, which he is to live to eternity. This life is described in the Word, in its literal sense, by such things as appertain to the life of the body, that is to say, by flesh and blood; and forasmuch as the spiritual life of man subsists by means of the good of love and the truth of faith, therefore the good of love is understood by flesh, and the truth of faith by blood, in the internal sense of the Word. These are what are understood by flesh and blood in heaven, and also by bread and wine, for by bread altogether the same is understood there as by flesh, and by wine altogether the same as by blood. But they who are not spiritual men do not apprehend this; let such abide therefore in their own faith, only let them believe that in the holy supper, and in the Word, there is a holy principle, because they are from the Lord; they may not know where that holy principle resides, but let them who are endowed with an interior perception consider whether flesh is understood by flesh, and blood by blood, in the following passages. In the Revelation, "I saw an angel standing in the sun, and he cried with a great voice, saying unto all the birds that fly in the midst of the heaven, Gather yourselves together to the supper of the great God, that ye may eat the flesh of kings and the flesh of captains of thousands, and the flesh of the mighty, and the flesh of horses and of them that sit on them, and the flesh of all freemen and servants, both small and great," xix. 17, 18; who can ever understand these words unless he knows what is signified by flesh in the internal sense, what by kings, by captains, by the mighty, by horses, by them that sit on them, by freemen and servants. And in Ezekiel, "Thus saith the Lord Jehovah, Say to every bird of heaven, and to every beast of the field, Be gathered together and come; gather yourselves from around upon My sacrifice that I sacrifice for you, a great sacrifice upon the moun-

225. The spirit of man, after the death of the body, appears in the spiritual world in a human form, altogether as in the world; he enjoys also the faculty of seeing, of hearing, of speaking, of feeling, as in the world; and he is endowed with every faculty of thinking, of willing, and of acting as in the world. In a word, he is a man as to all things and every particular, except that he is not encompassed with that gross body which he had in the world; he leaves that when he dies, nor does he ever re-assume it.

226. This continuation of life is what is understood by the resurrection. The reason why men believe that they are not to rise again before the last judgment, when also every visible object of the world is to perish, is because they have not understood the Word; and because sensual men place their life in the body, and believe that unless this were to live again, it would be all over with the man.

227. The life of man after death is the life of his love and the life of his faith, hence such as his love and such as his faith had been, when he lived in the world, such his life re-

tains of Israel, that ye may eat flesh and drink blood; ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, and ye shall eat fat to satiety, and drink blood even to drunkenness, of My sacrifice which I will sacrifice for you; ye shall be satiated upon My table, with horse, and with chariot, with the mighty man, and with every man of war; so will I give My glory among the nations," xxxix. 17, 18, 19, 20, 21. In this passage the subject treated of is concerning the calling together of all to the kingdom of the Lord, and in particular concerning the establishment of the church with the Gentiles, and by eating flesh and drinking blood is signified to appropriate Divine Good and Divine Truth to themselves, thus the holy principle which proceeds from the Lord's Divine Human. Who cannot see, that flesh is not here understood by flesh, nor blood by blood, as when it is said, that they should eat the flesh of the mighty, and drink the blood of the princes of the earth, and that they should drink blood even to drunkenness; also that they should be satiated with horse, with chariot, with the mighty man, and with every man of war? What is signified by the birds of heaven and the beasts of the field, in the spiritual sense, may be seen in the Treatise on Heaven and Hell, n. 110, and in the notes therein. Let it now be considered what the Lord said concerning His flesh and His blood in John, "The bread which I will give is My flesh; Verily, verily, I say unto you, Except ye shall eat the flesh of the Son of Man, and shall drink His blood, ye will have no life in you; whoso eateth My flesh and drinketh My blood, hath eternal life, and I will raise him up at the last day; for My flesh is truly meat, and My blood is truly drink; he that eateth My flesh and drinketh My blood, abideth in Me and I in him; this is the bread which cometh down from heaven," vi. 50 to 58. That the flesh of the Lord is Divine Good, and His blood Divine Truth, each from Him, is evident from this circumstance, that these principles are what nourish the spiritual life of man; hence it is said, My flesh is truly meat, and My blood is truly drink; and inasmuch as man is conjoined to the Lord by means of Divine Good and Truth, it is therefore also said, "He that eats My flesh and drinks My blood shall have eternal life, and he abideth in Me, and I in him;" and in the former part of the same chapter, "Labour not for the meat which perisheth, but for that meat which abideth to eternal life," ver. 27. That to abide in the Lord is to be principled in love to Him, the Lord Himself teaches in John, chap. xv. 2 to 12.

mains to eternity. It is the life of hell with those who have loved themselves and the world above all things, and the life of heaven with those who have loved God above all things and their neighbours as themselves. The latter are they that have faith, but the former are they that have not faith. The life of heaven is what is called eternal life, and the life of hell is what is called spiritual death.

228. That man lives after death, the Word teaches, as that God is not the God of the dead, but of the living, Matt. xxii. 31; that Lazarus after death was taken up into heaven, but the rich man cast into hell, Luke xvi. 22, 23, and the following verses; that Abraham, Isaac, and Jacob are there, Matt. viii. 11; chap. xxii. 31, 32; Luke xx. 37, 38; that Jesus said to the thief, To-day shalt thou be with me in Paradise, Luke xxiii. 43.

OF HEAVEN AND HELL.

230. THERE are two things which constitute the life of man's spirit, love and faith; love constituting the life of his will, and faith the life of his understanding. The love of good, and the faith of truth thence derived, constitute the life of heaven; and the love of evil, and the faith of what is false thence derived, constitute the life of hell.

231. Love to the Lord and love towards the neighbour constitute heaven, and so does faith, so far as it has life from those loves; and forasmuch as each of those loves and the faith thence derived is from the Lord, it is evident from hence that the Lord constitutes heaven.

232. Heaven is with every one according to his reception of love and faith from the Lord; and they who receive heaven from the Lord whilst they live in the world, come into heaven after death.

233. They who receive heaven from the Lord are they who have heaven in themselves; for heaven is in man, as the Lord also teaches: "They shall not say, The kingdom of God, lo it is here! or lo there! for behold the kingdom of God is in you," Luke xvii. 21.

234. Heaven with man resides in his internal, thus in willing and thinking from love and faith, and thence in his external, which consists in acting and speaking from love and faith. But it does not reside in the external without

being in the internal; for all hypocrites are capable of acting and speaking well, but not of willing well and thinking well.

235. When man comes into the other life, which takes place immediately after death, it is then manifest whether heaven is in him, but not whilst he lives in the world. For in the world the external appears, and not the internal; but in the other life the internal is made manifest, because man then lives as to his spirit.

236. Eternal happiness, which is also called heavenly joy, is imparted to those who are in love and faith to the Lord, from the Lord; that love and that faith have in them that joy, into which the man who has heaven in himself comes after death; in the mean time it lies stored up in his internal. In the heavens there is a communion of all goods; the peace, the intelligence, the wisdom, and the happiness of all, are communicated to every one therein, yet to every one according to his reception of love and faith from the Lord. Hence it appears how great peace, intelligence, wisdom and happiness are in heaven.

237. As love to the Lord, and love towards our neighbour, constitute the life of heaven with man, so the love of self and the love of the world, when they reign, constitute the life of hell with him, for these latter loves are opposite to the former. Wherefore they with whom the loves of self and of the world reign, are incapable of receiving any thing from heaven; but the things which they receive are from hell; for whatever a man loves, and whatever he believes, is either from heaven or from hell.

238. They with whom the loves of self and of the world reign, do not know what heaven and the happiness of heaven are; and it appears incredible to them that happiness should be given in any other loves than in those, when yet the happiness of heaven only enters, so far as those loves, as ends, are removed. The happiness which succeeds on their removal is so great, that it exceeds all human comprehension.

239. The life of man cannot be changed after death, but remains then such as it had been in the world; for the whole spirit of man is such as his love is, and infernal love cannot be transcribed into heavenly love, because they are opposite: this is understood by the words of Abraham to the rich man in hell: "There is a great gulf between us and you, so that they who would pass to you cannot, neither can they pass from thence to us." Luke xvi. 26. Hence it is plain,

that they who come into hell remain there to eternity, and that they who come into heaven remain there to eternity.

OF THE CHURCH.

241. THAT which constitutes heaven with man, also constitutes the church; for as love and faith constitute heaven, so also love and faith constitute the church. Hence, from what has been said before concerning heaven, it is evident what the church is.

242. Where the Lord is acknowledged, and where the Word is, the church is said to be; for the essentials of the church are love to, and faith in, the Lord from the Lord; and the Word teaches how man is to live, in order that he may receive love and faith from the Lord.

243. In order that there may be a church, there must be doctrine from the Word, since without doctrine the Word is not understood. But doctrine alone does not constitute the church with man, but a life according to it; whence it follows that faith alone does not constitute the church, but the life of faith, which is charity. Genuine doctrine is the doctrine of charity and of faith together, and not the doctrine of faith without that of charity; for the doctrine of charity and of faith together, is the doctrine of life, but not the doctrine of faith without the doctrine of charity.

244. They who are without the church, and still acknowledge one God, and live according to their religious principles in a certain charity towards their neighbour, are in communion with those who are of the church, for no one, who believes in God and lives well, is damned. Hence it is evident that the church of the Lord is every where in the universal globe, although it is specifically where the Lord is acknowledged, and where there is the Word.

245. Every one with whom the church is, is saved, but every one with whom the church is not, is condemned.

OF THE SACRED SCRIPTURE, OR THE WORD.

249. WITHOUT a revelation from the Divine, man cannot know any thing concerning eternal life, nor even any thing

concerning God, and still less any thing concerning love to, and faith in Him; for man is born into mere ignorance, and must therefore learn every thing from worldly things, from which he must form his understanding. He is also born hereditarily into every evil which proceeds from the love of self and of the world; the delights from thence prevail continually, and suggest such things as are diametrically contrary to the Divine. Hence it is that man knows nothing concerning eternal life; wherefore there must necessarily be a revelation to communicate such knowledge.

250. That the evils of the love of self and of the world induce such ignorance concerning the things which are of eternal life, appears manifestly from those within the church, who, although they know from revelation that there is a God, that there is a heaven and a hell, that there is eternal life, and that that life is to be acquired by means of the good of love and faith, still lapse into denial concerning those subjects, as well the learned as the unlearned. Hence it is further evident how great ignorance would prevail, if there were no revelation.

251. Since therefore man lives after death, and then lives to eternity, and a life awaits him according to his love and faith, it follows that the Divine, out of love towards the human race, has revealed such things as may lead to that life, and conduce to man's salvation. What the Divine has revealed, is with us the Word.

252. The Word, forasmuch as it is a revelation from the Divine, is divine in all and every particular part; for what is from the Divine cannot be otherwise. What is from the Divine descends through the heavens even to man; wherefore in the heavens it is accommodated to the wisdom of the angels who are there, and on earth it is accommodated to the apprehension of the men who are there. Wherefore in the Word there is an internal sense, which is spiritual, for the angels, and an external sense, which is natural, for men; hence it is that the conjunction of heaven with man, is effected by means of the Word.

253. No others understand the genuine sense of the Word but they who are enlightened; and they only are enlightened who are in love to, and faith in, the Lord; for their interiors are elevated by the Lord into the light of heaven.

254. The Word in the letter cannot be understood, but by means of doctrine drawn from the Word by one who is enlightened; for the literal sense thereof is accommodated to

the apprehension even of simple men, wherefore doctrine drawn from the Word must serve them for a lamp.*

OF PROVIDENCE.

267. THE government of the Lord in the heavens and in the earths is called Providence; and forasmuch as all the good of love and all the truth of faith, which give salvation, are from Him, and nothing at all of them from man, it is evident that the Divine Providence of the Lord is in all and singular the things which conduce to the salvation of the human race. This the Lord thus teaches in John: "I am the way, the truth, and the life," xiv. 6; and in another place, "As the branch cannot bear fruit of itself, unless it shall abide in the vine, so neither can ye, unless ye shall abide in Me; except from Me ye cannot do any thing," xv. 4, 5.

268. The Divine Providence of the Lord extends to the most singular things of the life of man; for there is only one fountain of life, which is the Lord, from whom we are, live, and act.

269. They who think from worldly things concerning the Divine Providence, conclude from them that it is only universal, and that singulars appertain to man. But such persons do not know the arcana of heaven, for they form their conclusions only from the loves of self and of the world, and their pleasures; wherefore, when they see the evil exalted to honours, and acquire wealth more than the good, and that success attends them according to their artifices, they say in their hearts, that this would not be the case if the Divine Providence were in all things and singulars; not considering that the Divine Providence does not regard that which briefly passes away, and ends with the life of man in the world, but that it regards that which remains to eternity, thus which has no end. What has no end, that Is; but what has an end, that respectively Is not. Let him who is capable con-

* The books of the Word are all those which have the internal sense; but those books which have not the internal sense, are not the Word. The books of the Word in the Old Testament are, the five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the two books of Kings, the Psalms of David, the prophets Isaiah, Jeremiah, the Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and, in the New Testament, the four evangelists, Matthew, Mark, Luke, John, and the Revelation. The rest have not the internal sense.

sider, whether a hundred thousand years be any thing to eternity, and he will perceive that they are not; what then are some years of life in the world?

270. Every one who rightly considers it, may know, that eminence and opulence in the world are not real divine blessings, notwithstanding man, from the pleasure he finds in them, calls them so; for they pass away, and also seduce many, and turn them away from heaven; but that eternal life, and its happiness, are real blessings, which are from the Divine: this the Lord also teaches in Luke: "Make to yourselves a treasure that faileth not in the heavens, where the thief cometh not, nor the moth corrupteth; for where your treasure is, there will your heart be also."

271. The reason why success attends the evil according to their arts is, because it is according to divine order that every one should act what he acts from reason, and also from freedom; wherefore, unless man were left to act from freedom according to his reason, and thus unless the arts which are thence derived were to succeed, man could by no means be disposed to receive eternal life, for this is insinuated when man is in freedom, and his reason is enlightened. For no one can be forced to good, forasmuch as nothing that is forced inheres with him, for it is not his own; that becomes a man's own, which is done from freedom according to his reason, and that is done from freedom which is done from the will or love, and the will or love is the man himself. If a man were forced to that which he does not will, his mind would continually incline to that which he does will; and besides, every one strives after what is forbidden, and this from a latent cause, because every one strives to be in freedom. Whence it is plain, that, unless man were kept in freedom, good could not be provided for him.

272. To leave man from his own freedom also to think, to will, and, so far as the laws do not restrain him, to do evil, is called permission.

273. To be led to felicities in the world by means of arts, appears to man as if it were from his own proper prudence, but still the Divine Providence incessantly accompanies by permitting and continually withdrawing from evil. But to be led to felicities in heaven is known and perceived to be not from man's own proper prudence, because it is from the Lord, and is effected of his Divine Providence by disposing and continually leading to good.

274. That this is the case, man cannot comprehend from

the light of nature, for from that light he does not know the laws of divine order.

275. It is to be noted that there is providence, and prævidence; good is what is provided by the Lord, but evil is what is prævided. The one must accompany the other, for what comes from man is nothing but evil, but what comes from the Lord is nothing but good.



OF THE LORD.

280. THERE is one God, who is the Creator and Conservator of the universe; thus, who is the God of heaven and the God of the earth.

281. There are two things which constitute the life of heaven with man, the good of love and the truth of faith. Man has this life from God, and nothing at all of it is from man; wherefore the primary principle of the church is, to acknowledge God, to believe in God, and to love Him.

282. They who are born within the church ought to acknowledge the Lord, His Divine, and His Human, and to believe in Him, and to love Him; for from the Lord is all salvation. This the Lord teaches in John: "He who believeth in the Son hath eternal life, but he who believeth not the Son shall not see life, but the anger of God abideth with him," iii. 36. Again, "This is the will of Him who sent Me, that every one who seeth the Son, and believeth in Him, should have eternal life, and I will resuscitate Him in the last day," vi. 40. Again, "Jesus said, I am the resurrection and the life; he who believeth in Me, although he dies, shall live; but every one who liveth and believeth in Me, shall not die to eternity," xi. 21, 23.

283. Wherefore they within the church who do not acknowledge the Lord, and His divine, cannot be conjoined to God, and thus cannot have any lot with the angels in heaven; for no one can be conjoined to God but from the Lord and in the Lord. That no one can be conjoined to God but from the Lord, the Lord teaches in John, "No one hath ever seen God; the only-begotten Son, who is in the bosom of the Father, He hath shown Him," i. 20. Again, "Ye have never heard the voice of the Father, nor seen His shape," v. 37. Again, "No one knoweth the Father but the Son, and to whom the Son shall be willing to reveal Him," xi. 27. And

again, "I am the way, the truth, and the life; no one cometh to the Father but by Me," xiv. 6. The reason why no one can be conjoined to God but in the Lord, is because the Father is in Him, and they are one, as He also teaches in John: "If ye know Me, ye know my Father also; he who seeth Me seeth the Father; Philip, believest thou not that I am in the Father and the Father in me? believe Me that I am in the Father and the Father in Me," xiv. 7 to 11. And again, "The Father and I are One; that ye may know and believe that I am in the Father and the Father in Me," x. 30, 38. |

234. Forasmuch as the Father is in the Lord, and the Father and the Lord are One; and forasmuch as He ought to be believed in, and he that believes in Him has eternal life, it is evident that the Lord is God. That the Lord is God, the Word also teaches, as in John: "In the beginning was the Word, and the Word was with God, and God was THE WORD; all things were made by Him, and without Him was not any thing made which was made; and THE WORD WAS MADE FLESH, and dwelt amongst us, and we saw His glory, the glory as of the only-begotten of the Father," i. 1, 3, 14. In Isaiah, "A child is born to us, a Son is given to us, on whose shoulder is the government, and his name shall be called God, Hero, THE FATHER OF ETERNITY, the Prince of Peace," ix. 5. Again, "A virgin shall conceive and bring forth, and His name shall be called God WITH us," vii. 14; Matthew i. 23. And in Jeremiah, "Behold the days shall come when I will raise up to David a just branch, who shall reign a king, and shall prosper; and this is His name which they shall call Him, JEHOVAH OUR JUSTICE," xxiii. 5, 6; chap. xxxiii. 15, 16.

235. All they who are of the church, and in light from heaven, see the Divine in the Lord; but they who are not in light from heaven, see nothing but the Human in the Lord; when yet the Divine and Human are in Him so united, that they are one; as the Lord also taught in another place, in John: "Father, all Mine are Thine, and all Thine Mine," xvii. 10.

236. That the Lord was conceived from Jehovah the Father, and was thus God from conception, is known in the church; and also that He rose again with His whole body, for He left nothing in the sepulchre; of which he also afterwards confirmed the disciples, saying, "See My hands and My feet, that it is I Myself; feel Me and see; for a spirit hath not flesh and bones as ye see Me have," Luke xxiv. 39.

And although He was a man as to the flesh and bones, still He entered through the closed doors, and, after He had manifested himself, became invisible, John xx. 19, 26; Luke xxiv. 3. The case is otherwise with every man, for man only rises again, as to the spirit, and not as to the body; wherefore when He said, "that He is not as a spirit," He said that He is not as another man. Hence it is evident that the Human in the Lord is also Divine.

287. Every man has his esse of life, which is called his soul, from his father; the existence of life thence derived is what is called the body; hence the body is the effigy of its soul, for the soul, by means of the body, exercises its life at pleasure. Hence it is that men are born into the likeness of their parents, and that families are distinguished from each other; from this circumstance it is evident what was the quality of the body or Human of the Lord, viz. that it was as the Divine Itself, which was the esse of His life, or the soul from the Father; wherefore He said, "He that seeth Me, seeth the Father," John xiv. 9.

288. That the Divine and Human of the Lord is one person, is agreeable to the faith received in the whole Christian world, which is to this effect: "Although Christ is God and man, still He is not two, but one Christ; yea, He is altogether one and a single person; because as body and soul are one man, so God and man are one Christ." This is from the Athanasian creed.

289. They who, respecting the Divinity, have an idea of three persons, cannot have an idea of one God; if with the mouth they say one, still they think three; but they who, respecting the Divinity, have an idea of three principles in one person, can have an idea of one God, and can say one God, and also think one God.

290. An idea of three principles in one person is attained, when it is thought that the Father is in the Lord, and that the Holy Spirit proceeds from Him; there is then a trine in the Lord, the Divine itself which is called the Father, the Divine Human which is called the Son, and the Divine Proceeding which is called the Holy Spirit.

291. Forasmuch as all the Divine is in the Lord, therefore He has all power in the heavens and in the earths; which he also says in John; "The Father hath given all things into the hands of the Son," iii. 35. Again, "The Father hath given to the Son power over all flesh," xvii. 2. In Matthew, "All things are delivered to Me by the Father,"

xi. 27. Again, "All power is given to Me in heaven and in earth," xxviii. 16. Such power is divine.

292. They who make the Human of the Lord like the human of another man, do not think of His conception from the Divine Itself, nor do they consider that the body of every thing is the effigy of its soul. Neither do they reflect on His resurrection with the whole body; nor of His appearance at His transformation, when His face shone as the sun. Neither do they think, respecting those things which the Lord said concerning faith in Him, concerning His unity with the Father, concerning His glorification, and concerning His power over heaven and earth, that these are divine, and were mentioned in relation to His Human. Neither do they remember that the Lord is omnipresent also as to His human, Matthew xxviii. 20, although the faith of His omnipresence in the sacred supper is derived from this consideration: omnipresence is divine. Yea, perhaps they do not think that the Divine principle which is called the Holy Spirit, proceeds from His Human; when yet it proceeds from His glorified Human, for it is said, "The Holy Spirit was not yet, because Jesus was not yet glorified," John vii. 39.

293. The Lord came into the world that He might save the human race, who would otherwise have perished in eternal death; and He saved them by this, that He subjugated the hells, which infested every man coming into the world and going out of the world; and at the same time by this, that He glorified His Human: for thus He can keep the hells in subjugation to eternity. The subjugation of the hells, and the glorification of His Human at the same time, were effected by means of temptations admitted into the human which He had from the mother, and by continual victories therein. His passion on the cross was the last temptation and full victory.

294. That the Lord subjugated the hells, He Himself teaches in John: when the passion of the cross was at hand, then Jesus said, "Now is the judgment of this world; *now the prince of this world shall be cast out*," xii. 27, 28, 31; again, "Have confidence, *I have overcome the world*," xvi. 33. And in Isaiah, "Who is this that cometh from Edom, going on in the multitude of His strength, great to save? My own arm brought salvation to Me; so He became to them for a Saviour," lxiii. 1 to 20; chap. lix. 16 to 21. That He glorified His Human, and that the passion of the cross was

the last temptation and full victory, by means of which He glorified it, He teaches also in John: "After Judas went out, Jesus said, Now is the Son of Man glorified, and God will glorify Him in Himself, and will immediately glorify Him," xiii. 31, 32. Again, "Father, the hour has come; glorify Thy Son, that Thy Son also may glorify Thee," xvii. 1, 5. Again, "Now is My soul troubled; Father, glorify Thy Name; and a voice came out from heaven, saying, I have both glorified it, and will glorify it again," xii. 27, 28. And in Luke, "Ought not Christ to suffer these things, and to enter into His glory," xxiv. 30. These words were said in relation to His passion: to glorify is to make Divine. Hence, now, it is manifest, that, unless the Lord had come into the world, and been made a man, and in this manner had liberated from hell all those who believe in Him and love Him, no mortal could have been saved; this is understood by the saying, that without the Lord there is no salvation.

295. When the Lord fully glorified His Human, He then put off the human from the mother, and put on the human from the Father, which is the Divine Human, wherefore he was then no longer the son of Mary.

296. The first and primary principle of the church is, to know and acknowledge its God; for without that knowledge and acknowledgment there is no conjunction; thus, in the church, without the acknowledgment of the Lord. This the Lord teaches in John; "He who believeth in the Son hath eternal life, but he who believeth not the Son shall not see life, but the anger of God abideth with him," iii. 36. And in another place, "Except ye believe that I am, ye shall die in your sins," viii. 24.

297. That there is a trine in the Lord, viz. the Divine Itself, the Divine Human, and the Divine Proceeding, is an arcanum from heaven, and is for those who shall be in the Holy Jerusalem.

OF ECCLESIASTICAL AND CIVIL GOVERNMENT.

311. THERE are two things which ought to be in order amongst men, viz. the things which are of heaven, and the things which are of the world: the things which are of heaven are called ecclesiastical things, and those which are of the world are called civil things.

312. Order cannot be maintained in the world without governors, who are to observe all things which are done according to order, and which are done contrary to order; and are to reward those who live according to order, and to punish those who live contrary to order. If this be not done, the human race must perish; for the will to command others, and to possess the goods of others, is hereditarily connate with every one, whence proceed enmities, envyings, hatreds, revenges, deceits, cruelties, and many other evils: wherefore, unless men were kept under restraint by the laws, and by rewards suited to their loves, which are honours and gains for those who do good things; and by punishments contrary to those loves, which are the loss of honour, of possessions, and of life, for those who do evil things; the human race would perish.

313. There must therefore be governors to keep the assemblages of men in order, who should be persons skilled in the laws, wise, and men who fear God. There must also be order amongst the governors, lest any one, from caprice or inadvertence, should permit evils which are against order, and thereby destroy it: which is guarded against when there are superior and inferior governors, amongst whom there is subordination.

314. Governors over those things amongst men which relate to heaven, or over ecclesiastical matters, are called priests, and their office is called the priesthood. But governors over those things amongst men which relate to the world, or over civil concerns, are called magistrates, and their chief, where such a form of government prevails, is called king.

315. With respect to the priests, they ought to teach men the way to heaven, and also to lead them; they ought to teach them according to the doctrine of their church derived from the Word, and they ought to lead them to live according to it. Priests who teach truths, and thereby lead to the good of life, and so to the Lord, are the good shepherds of the sheep; but they who only teach, and do not lead to the good of life, and so to the Lord, are the evil shepherds.

316. Priests ought not to claim to themselves any power over the souls of men, inasmuch as they do not know in what state the interiors of a man are; still less ought they to claim the power of opening and shutting heaven, since that power belongs to the Lord alone.

317. Dignity and honour ought to be paid to priests on

account of the sanctity of their office ; but they who are wise give the honour to the Lord, from whom all sanctity is derived, and not to themselves ; whilst they who are not wise attribute the honour to themselves, whereby they take it from the Lord. They who attribute honour to themselves, on account of the sanctity of their office, prefer honour and gain to the salvation of souls, which they ought to provide for ; but they who give the honour to the Lord, and not to themselves, prefer the salvation of souls to honour and gain. The honour of any employment is not in the person, but is adjoined to him according to the dignity of the thing which he administers ; and what is adjoined does not belong to the person himself, and is also separated from him with the employment. All personal honour is the honour of wisdom and the fear of the Lord.

318. Priests ought to teach the people, and to lead them by means of truths to the good of life, but still they ought to force no one, since no one can be forced to believe contrary to what he thinks from his heart to be truth. He who believes otherwise than the priest, and makes no disturbance, ought to be left in peace ; but he who makes disturbance ought to be separated ; for this also is agreeable to order, for the sake of which the priesthood is established.

319. As priests are appointed to administer those things which relate to the divine law and worship, so kings and magistrates are appointed to administer those things which relate to civil law and judgment.

320. Forasmuch as the king alone cannot administer all things, therefore there are governors under him, to each of whom a province is given to administer, where the administration of the king cannot be extended. These governors, taken collectively, constitute the royal function, but the king himself is the chief.

321. Royalty itself is not in the person, but is adjoined to the person. The king who believes that royalty is in his own person, and the governor who believes that the dignity of government is in his own person, is not wise.

322. Royalty consists in administering according to the laws of the realm, and in judging according thereto, from justice. The king who regards the laws as above himself, is wise, and he who regards himself as above the laws, is not wise. The king who regards the laws as above himself, places royalty in the law, and the law has dominion over him, for he knows that the law is justice, and that all justice

which is justice, is divine. But he who regards himself as above the laws, places royalty in himself, and either believes himself to be the law, or the law, which is justice, to be derived from himself; hence he arrogates to himself that which is divine, to which nevertheless he ought to be in subjection.

323. The law, which is justice, ought to be enacted in the realm by persons skilled in the law, wise, and men who fear God; and the king and his subjects ought afterwards to live according to it. The king who lives according to the law so enacted, and therein sets an example to his subjects, is truly a king.

324. A king who has absolute power, and believes that his subjects are such slaves that he has a right to their possessions and lives, and exercises such a right, is not a king, but a tyrant.

325. The king ought to be obeyed according to the laws of the realm, and by no means to be injured either by word or deed; for on this the public security depends.

Extracts from "Heaven and Hell."

**THAT NO ONE COMES INTO HEAVEN FROM IMMEDIATE
MERCY.**

521. They who are not instructed concerning heaven, and concerning the way to heaven, also concerning the life of heaven appertaining to man, suppose that to be received into heaven is the mere effect of mercy, which is granted to those who are in faith, and for whom the Lord intercedes, thus that it is merely admission out of favour; consequently that all men whatsoever may be saved by virtue of [the Lord's] good pleasure; yea, some conceive, that this may be the case even with all in hell. But such persons are totally unacquainted with the nature of man, not being aware that his quality is altogether such as his life is, and that his life is such as his love is, not only as to the interiors which are of his will and understanding, but as to the exteriors which are of his body, and that the corporeal form is only an external form, in which the interiors present themselves in effect, and hence that the whole man is his love; nor are they aware, that the body does not live from itself, but from its spirit, and that the spirit of man is his very affection itself, and that his spiritual body is nothing else but the man's affection in a human form, in which also it appears after death. So long as these particulars are unknown, man may be induced to believe, that salvation is nothing but the good pleasure of the Lord, which is called mercy and grace.

522. But it may be expedient first to say what divine mercy is. Divine mercy is pure mercy towards the whole human race for the purpose of saving them, and it is likewise continual with every man, and in no case recedes from any one, so that every one is saved who can be saved: but no one can be saved but by divine means, which means are revealed by the Lord in the Word: divine means are what are called divine truths; these teach in what manner man ought to live that he may be saved; by those truths the Lord leads man to heaven, and by them implants in man the life of heaven: this the Lord effects with all; but the life of heaven cannot be implanted in any one unless he abstains from evil, for evil opposes; so far therefore as man abstains

from evil, so far the Lord leads him out of pure mercy by His divine means, and this from infancy to the end of his life in the world, and afterwards to eternity: this is the divine mercy which is meant. Hence it is evident that the mercy of the Lord is pure mercy, but not immediate, that is, such as to save all out of good pleasure, let them have lived as they may.

523. The Lord never acts contrary to order, because He Himself is Order: the divine truth proceeding from the Lord is what makes order, and divine truths are the laws of order, according to which the Lord leads man; wherefore to save man by immediate mercy is contrary to divine order, and what is contrary to divine order is contrary to the Divine. Divine order is heaven appertaining to man, which order man had perverted with himself by a life contrary to the laws of order, which are divine truths; into that order man is brought back by the Lord out of pure mercy, by means of the laws of order; and so far as he is brought back, so far he receives heaven in himself, and he who receives heaven in himself, comes into heaven. Hence it is again evident, that the divine mercy of the Lord is pure mercy, but not immediate mercy.*

524. If men could be saved by immediate mercy, all would be saved, even they who are in hell, yea, neither

FROM THE ARCANA CÆLESTIA.

* That divine truth proceeding from the Lord is the source of order, and that divine good is the essential of order, n. 1728, 2258, 8700, 8988. That hence the Lord is Order, n. 1919, 2011, 5110, 5703, 10336, 10619. That divine truths are the laws of order, n. 2247, 7995. That the universal heaven is arranged by the Lord according to His divine order, n. 3038, 7211, 9128, 9338, 10125, 10151, 10157. That hence the form of heaven is a form according to divine order, n. 4040 to 4043, 6607, 9877. That so far as man lives according to order, thus so far as he is principled in good according to divine truths, so far he receives heaven in himself, n. 4839. That man is the being into whom are collated all things of divine order, and that from creation he is divine order in form, because he is its recipient, n. 4219, 4220, 4223, 4523, 4524, 5114, 5368, 6013, 6057, 6605, 6626, 9706, 10156, 10472. That man is not born into what is good and true, but into what is evil and false, thus not into divine order, but into what is contrary to order, and that hence it is that he is born into mere ignorance, and that on this account it is necessary that he be born anew, that is, be regenerated, which is effected by divine truths from the Lord, that he may be brought back into order, n. 1047, 2307, 2308, 3518, 3812, 8480, 8550, 10283, 10284, 10286, 10731. That the Lord, when He forms man anew, that is, regenerates him, arranges all things appertaining to him according to order, which is into the form of heaven, n. 5700, 6690, 9931, 10303. That evils and falses are contrary to order, and that still they who are principled in those things, are ruled by the Lord, not according to order, but from order, n. 4839, 7877, 10778. That it is impossible for a man, who lives in evils, to be saved by mercy alone, because this is contrary to divine order, n. 8700.

would there be a hell, because the Lord is Mercy Itself, Love Itself, and Good Itself; wherefore it is contrary to His Divine to say, that he is able to save all immediately, and does not save them: it is a thing known from the Word, that the Lord wills the salvation of all, and the damnation of no one.

525. The generality of those who come from the Christian world into the other life, bring along with them the above faith, that they are to be saved by immediate mercy, for they implore that mercy; but on examination it is found that they believed, that to come into heaven consists in mere admission, and that they who are let in enter into heavenly joys, being not at all aware of what heaven is, and of what heavenly joy is; wherefore they are told, that heaven is not denied by the Lord to any one, and that they may be let in if they desire it, and may likewise tarry there; on which occasion they who desire it are also admitted, but when they are at the very threshold, they are seized with such torture of the heart from the breathing of heavenly heat, which is the love wherein the angels are, and from the influx of heavenly light, which is divine truth, that they apprehend in themselves infernal torment instead of heavenly joy, and, in consequence of the shock, they throw themselves headlong thence: thus they are instructed by living experience, that heaven cannot be given to any one from immediate mercy.

3947

A

BRIEF EXPOSITION
OF THE
DOCTRINE
OF
THE NEW CHURCH,
WHICH IS MEANT BY THE
NEW JERUSALEM IN THE APOCALYPSE.

TRANSLATED FROM THE LATIN OF
EMANUEL SWEDENBORG,
ORIGINALLY PUBLISHED AT AMSTERDAM IN THE YEAR 1769.

I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a Bride adorned for her Husband. And He that sat upon the throne said Behold I make all things new: and He said unto me, Write, for these words are true and faithful.....**APOCALYPSE**, chap. xxi. verse 2, 5.

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1839.

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A

BRIEF EXPOSITION

OF THE

DOCTRINE OF THE NEW CHURCH,

WHICH IS MEANT BY THE NEW JERUSALEM,
IN THE APOCALYPSE.

1. SEVERAL works and tracts having been published by me, during some years past, concerning the NEW JERUSALEM, whereby is meant a New Church about to be established by the Lord, and the Apocalypse having been revealed, I am come to a determination to lay before the world a complete view of the doctrine of that church in its full extent ; but, as this is a work of some years, I have thought it advisable to draw up some sort of sketch thereof, in order that a general idea may first be formed of that church and its doctrine ; because when general principles precede, then the several particulars will appear at full in a clear light, for these enter into general principles, as things homogeneous into their proper receptacles. This compendium, however, is not designed for critical examination, but is barely offered to the world by way of information, as its contents will be proved at large in the work itself. But it is necessary first to state the doctrinals at present maintained concerning justification, that the following contrast between the doctrines of the present church, and those of the New Church, may be clearly understood.

**THE DOCTRINALS OF THE ROMAN CATHOLICS CONCERNING
JUSTIFICATION, FROM THE COUNCIL OF TRENT.**

2. In the bull of pope Pius IV., dated 13th November, 1564, are the following words : " I embrace and receive every thing, both generally and particularly, which the most holy

Council of Trent hath determined and declared concerning *Original Sin* and *Justification*."

3. *From the Council of Trent, concerning Original Sin.*

(^a) That Adam, by his transgression, experienced an entire change and depravation of nature, both in body and soul; and that the ill effects of Adam's transgression were not confined to himself, but also extended to his posterity; and that it not only transmitted death and corporal sufferings upon all mankind, but likewise sin, which is the death of the soul, Sess. v. 1, 2. (^b) That this sin of Adam, which originally was a single transgression, and has been transmitted by propagation, and not by imitation, is so implanted in the nature of every man, as to be his own, and cannot be done away by any other means than by the merits of the only Saviour our Lord Jesus Christ, who hath reconciled us to God by His blood, being made unto us righteousness, sanctification, and redemption, Sess. v. 3. (^c) That, by the transgression of Adam, all men lost their innocence, and became unclean, and by nature the children of wrath, Sess. vi. chap. 1.

4. *Concerning Justification.* (^a) That our heavenly Father, the Father of Mercies, sent Christ Jesus his Son into the world, in the blessed fullness of time, as well to the Jews who were under the law, as to the Gentiles who followed not after righteousness, that they might all lay hold of righteousness, and receive the adoption of sons. Him God offered to be a propitiation through faith in His blood, not only for our sins, but likewise for the sins of the whole world, Sess. vi. chap. 2. (^b) Nevertheless, all do not receive the benefit of His death, but only they to whom the merit of His passion is communicated; so that, unless they are born again in Christ, they can never be justified, Sess. vi. chap. 3. (^c) That the beginning of justification is to be derived from the preventing grace of God through Christ Jesus, that is, from His call, Sess. vi. chap. 5. (^c) That men are disposed to righteousness, when, being stirred up by divine grace, and conceiving faith by hearing, they are freely moved towards God, believing those things to be true which are divinely revealed and promised; and especially this, that the ungodly are justified by God through His grace, through redemption, which is by Christ Jesus; and when, being convinced of sin from the fear of divine justice, by which they are profitably disquieted, they are encouraged to hope, and to trust that God, for Christ's sake, will be propitious to them, Sess. vi. chap. 6. (^d) That the consequence of this disposition and preparation is actual

justification, which is not only a remission of sins, but likewise a sanctification and renovation of the interior man, by the reception of divine grace and gifts, whereby man from being unrighteous becomes righteous, and from being an enemy a friend, so as to be an heir according to the hope of eternal life, Sess. vi. chap. 7. ^(e) The *final cause* of justification is the glory of God and of Christ, and life eternal. The *efficient cause* is God, who freely cleanses and sanctifies. The *meritorious cause* is the dearly-beloved and only-begotten Son of God, our Lord Jesus Christ, who, when we were enemies, through the great love wherewith He loved us, by His most holy passion upon the cross, merited for us justification, and made satisfaction for us to God the Father. The *instrumental cause* is the sacrament of baptism, which is a sacrament of faith, without which none can ever be justified. The *formal cause* is the sole righteousness of God; not that whereby He is righteous Himself, but that whereby He makes us righteous, with which being gifted by Him, we are renewed in the spirit of our mind; and are not only reputed righteous, but are truly called righteous, and are so in reality, each according to that measure which the Holy Spirit imparts to every one as it pleaseth Him, Sess. vi. chap. 7, § 2. ^(f) That justification is a translation from that state, wherein man is born a child of the first Adam, into a state of grace and adoption among the sons of God by the second Adam, our Saviour Jesus Christ, Sess. vi. chap. 4.

5. *Concerning Faith, Charity, Good Works, and Merits.*

^(a) When the apostle declares, that man is justified by faith, and freely, these words are to be understood in the sense wherein the Catholic church has uniformly held and expressed them, to wit, that we are said to be justified by faith, because faith is the commencement of man's salvation, the foundation and root of all justification, without which it is impossible to please God, and attain to the fellowship of His children: but we are said to be justified freely, because none of those things which precede justification, whether faith or works, merit the actual grace of justification; for if it be grace, it is not of works, otherwise grace would not be grace, Sess. vi. chap. 8. ^(b) Although none can be righteous, but they to whom the merits of the passion of our Lord Jesus Christ are communicated, nevertheless that is effected in justification, when, by the merit of the same most holy passion, the love of God is infused by the Holy Ghost into the hearts of those who are justified, and abideth in them: hence, in

the act of justification, man receives, together with the remission of his sins, all these things infused into him at once by Jesus Christ, in whom he is ingrafted by faith, hope, and charity: for faith, unless charity be added to it, neither unites perfectly to Christ, nor constitutes a living member of His body, Sess. vi. chap. 7, § 3. (c) That Christ is not only a Redeemer, in whom we are to have faith, but also a Lawgiver, whom we must obey, Sess. vi. chap. 16, can. 21. (d) That faith without works is dead and vain, because in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love: for faith without hope and charity cannot avail unto eternal life; wherefore also they hearken to the word of Christ, "If thou wilt enter into life, keep the commandments:" thus they who are born again, receiving true Christian righteousness, are commanded to keep it white and unspotted, as their first robe, given them by Jesus Christ, instead of that which Adam lost both for himself and us by his disobedience, that they may present it before the tribunal of our Lord Jesus Christ, and obtain eternal life, Sess. vi. chap. 7, § 4. (e) That there is a continual influx of power from Jesus Christ Himself into those who are justified, as from a head into the members, and from a vine into the branches; which power always precedes, accompanies and follows their good works, and without which they could not by any means be acceptable and meritorious in the sight of God; wherefore we are to believe, that nothing more is wanting to those who are justified; but they may be fully assured, that by those works which have been wrought in God, they have merited eternal life, which will be bestowed upon them in due time, Sess. vi. chap. 16. (f) When we speak of our own righteousness, we do not mean as though it were our own from ourselves; for that which is termed our righteousness, is the righteousness of God, being infused into us by God through the merit of Christ: far be it, therefore, from any Christian man to trust or glory in himself, and not in the Lord, whose goodness towards us men is so great, that he vouchsafes to regard those things as our merits, which are His own gifts, Sess. vi. chap. 16. (g) For of ourselves, as of ourselves, we can do nothing; but by His co-operation, who strengthens us, we can do all things: thus man hath not whereof to glory, but all our glory is in Christ, in whom we live, in whom we merit, in whom we make satisfaction, bringing forth fruits worthy of repentance, which have their efficacy from Him, are offered unto the Father by Him, and are accepted by the

Father through Him, Sess. xiv. chap. 8. ^(h) Whosoever shall say that man may be justified in the sight of God by his own works, which are done either through the powers of human nature, or through the teaching of the law, without divine grace through Christ Jesus, let him be accursed, Sess. vi. can.

1. ⁽ⁱ⁾ Whosoever shall say, that man may believe, hope, and love, (that is, have faith, hope, and charity,) as is necessary in order that the grace of justification may be conferred upon him, without the preventing inspiration of the Holy Spirit, and His assistance, let him be accursed, Sess. vi. can. 2. ^(k) Whosoever shall say, that man is justified without the righteousness of Christ, whereby he hath merited for us, let him be accursed, Sess. vi. can. 10. Not to mention many more passages, principally relating to the conjunction of faith with charity or good works, and condemning their separation.

6. *Concerning Free-will.* ^(a) That free-will is by no means destroyed by Adam's sin, although it is debilitated and warped thereby, Sess. vi. chap. 1. ^(b) Whosoever shall say, that the free-will of man, when moved and stirred up by God, cannot at all co-operate by concurring with God, who stirreth it up and calleth it, whereby man may dispose and prepare himself to receive the grace of justification; or that he cannot dissent if he would, but that, like a thing inanimate, he is merely passive, and has not the least power of action, let him be accursed, Sess. vi. can. 4.

7. *The Doctrinals of the Roman Catholics concerning Justification, as collected from the Decrees of the Council of Trent, may be summed up and arranged in a series thus.* That the sin of Adam is transfused into the whole human race, whereby his state, and likewise the state of all men, became perverted, and alienated from God, and thus they were made enemies and children of wrath; that therefore God the Father graciously sent His Son to reconcile, expiate, atone, satisfy, and thus to redeem, by being made righteousness. That Christ accomplished and fulfilled all this, by offering up Himself a sacrifice to God the Father upon the cross, and thus by his passion and blood. That Christ alone hath merited, and that this His merit is graciously imputed, attributed, applied, and transferred, to the man who is recipient thereof, by God the Father through the Holy Spirit; and that thus the sin of Adam is removed from man; concupiscence, however, still remaining in him as an incentive to sin. That justification is the remission of sins, and that from thence a

renovation of the interior man takes place, whereby man from an enemy becomes a friend, and from being a child of wrath, a child of grace; and that thus union with Christ is effected, and the regenerate person becomes a living member of His body.

8. That faith comes by hearing, when a man believes those things to be true which are revealed from heaven, and trusts in the promises of God. That faith is the beginning of man's salvation, the foundation and root of all justification, without which it is impossible to please God, and enter into the fellowship of His children; that justification is brought about by faith, hope, and charity; and that, unless faith be accompanied by hope and charity, it is not living but dead, and incapable of effecting union with Christ. That it is man's duty to co-operate; that he has the power to approach and recede, otherwise nothing could be given unto him, for he would be like an inanimate corpse. That, inasmuch as the reception of justification reneweth man, and as this is effected by the application of the merit of Christ, during man's co-operation, it follows that works are meritorious; but inasmuch as they are done from grace, and by the Holy Spirit, and as Christ alone hath merited, therefore God considers His own gifts in man as meritorious; whence it follows, that no one ought to attribute any thing of merit to himself.

THE DOCTRINALS OF THE PROTESTANTS CONCERNING JUSTIFICATION, FROM THE FORMULA CONCORDIÆ.

THE book from whence the following extracts are collected, is called *Formula Concordiæ*, or *Form of Concord*, and was composed by persons attached to the Augsburg confession; and as the pages will be cited where the quotations are to be met with, it is proper to observe, that I have made use of the edition printed at Leipsic in the year 1756.

10. *From the Formula Concordiæ, concerning Original Sin.* (a) That since the fall of Adam, all men naturally descended from him are born in sin, which brings damnation and eternal death upon those who are not regenerated, and that the merit of Christ is the only means whereby they are regenerated, consequently the only remedy whereby they are restored, page 9, 10, 52, 53, 55, 317, 641, 644, and Appendix, p. 138, 139. (b) That original sin is such a total corruption of nature, that there is no spiritual soundness in the powers of man either as to his soul or body, p. 574. (c) That it is the source of all

actual sins, p. 317, 577, 639, 640, 942, Appendix, p. 139.

(^d) That it is a total absence or privation of the image of God, p. 640. (^e) That we ought to distinguish between our nature, such as God created it, and original sin, which dwelleth in our nature, p. 645. (^f) Moreover original sin is there styled the work of the devil, spiritual poison, the root of all evils, an accident and a quality; whereas our nature is there styled the work and creature of God, the personality of man, a substance and an essence; and that the difference between them is the same as the difference between a man infected with a disease and the disease itself.

11. *Of Justification by Faith.* The *general principles* are these: (^a) That by the Word and sacraments the Holy Ghost is given, who effects faith when and where he pleases, in those who hear the gospel. (^b) That contrition, justification by faith, renovation, and good works, follow in due order; that they are to be properly distinguished one from the other; and that contrition and good works do not avail any thing unto salvation, but faith alone. (^c) That justification by faith alone is remission of sins, deliverance from damnation, reconciliation with the Father, adoption as sons, and is effected by the imputation of the merit or righteousness of Christ. (^d) That hence Faith is that essential righteousness, whereby we are accounted righteous before God, and that it is a trust and confidence in grace. (^e) That renovation, which follows, is vivification, regeneration, and sanctification. (^f) That good works, which are the fruits of faith, being in themselves works of the spirit, follow that renovation. (^g) That this faith may be lost by grievous sins. *The general principles concerning the Law and the Gospel* are these: (^h) That we must carefully distinguish between the law and the gospel, and between the works of the law and the works of the spirit, which are the fruits of faith. (ⁱ) That the law is a doctrine which teaches that man is in sin, and therefore under condemnation and the wrath of God, thus exciting terror; but that the gospel is a doctrine which teaches atonement for sin, and deliverance from damnation by Christ, and thus a doctrine of consolation. (^k) That there are three uses of the law, viz. to keep the wicked within bounds, to bring men to an acknowledgment of their sins, and to hold up to the regenerate a rule of life. (^l) That the regenerate are in the law, but not under the law, for they are under grace. (^m) That it is the duty of the regenerate to exercise themselves in the law, because, during their life in the world, they are prompted to sin by the lusts

of the flesh; but that they become pure and perfect after death. ⁽ⁿ⁾ That the regenerate are also chastised by the Holy Ghost, and endure various afflictions, but that nevertheless they keep the law willingly, and thus, being the children of God, live in obedience to the law. ^(o) That with those who are not regenerated the veil of Moses still remaineth before their eyes, and the old Adam beareth rule; but that with the regenerate, the veil of Moses is taken away, and the old Adam brought into subjection, or crucified.

12. *Particulars from the Formula Concordiæ, concerning Justification by Faith without the Works of the Law.*

^(a) That faith is imputed for righteousness without works, on account of the merit of Christ which is laid hold of by faith, p. 78, 79, 80, 584, 689. ^(b) That charity follows justifying faith, but that faith does not justify as being formed by charity, as the Papists say, p. 81, 89, 94, 117, 688, 691, Appendix, p. 169. ^(c) That neither the contrition which precedes faith, nor the renovation and sanctification which follow after it, nor the good works then performed, have any thing to do with justification by faith, p. 688, 689. ^(d) That it is a folly to imagine, that the works of the second table of the decalogue justify in the sight of God, for that table has relation to our transactions with men, and not properly with God; and the business of justification is between God and us, and to appease His wrath, p. 102. ^(e) If any one therefore believes he can obtain the remission of his sins, because he is possessed of charity, he brings a reproach on Christ, by an impious and vain confidence in his own righteousness, p. 87, 89. ^(f) That good works are utterly to be excluded, in treating of justification and eternal life, p. 589. ^(g) That good works are not necessary as a meritorious cause of salvation, and that they do not enter into the act of justification, p. 589, 590, 702, 704, Appendix, p. 173. ^(h) That the position, that good works are necessary to salvation, is to be rejected, because it takes away the comfort of the gospel, gives occasion to doubt of the grace of God, instils a conceit of self-righteousness, and because they are admitted by the Papists to support a bad cause, p. 704. ⁽ⁱ⁾ The expression, that good works are necessary to salvation, is rejected and condemned, p. 591. ^(k) That expressions, implying that good works are necessary unto salvation, ought not to be taught and defended, but rather exploded and rejected by the churches as false, p. 705. ^(l) That works, which do not proceed from a true faith, are, in fact, sins in the sight of God, that is to say, they are defiled with

sin, because a corrupt tree cannot bring forth good fruit, p. 700. (m) That faith and salvation are neither preserved nor retained by good works, because these are only evidences that the Holy Spirit is present, and dwelleth in us, p. 590, 705, Appendix, p. 174. (n) That the Decree of the Council of Trent is deservedly to be rejected, which affirms, that good works preserve salvation, or that justification by faith, or even faith itself, is maintained and preserved, either in the whole, or in the least part, by our works, p. 707.

13. *Particulars from the Formula Concordiæ, concerning the Fruits of Faith.* (a) That a difference is to be observed between the works of the law and the works of the spirit; and that the works which a regenerate person performs with a free and willing mind, are not works of the law, but works of the spirit, which are the fruits of faith; because they who are born again are not under the law, but under grace, p. 589, 590, 721, 722. (b) That good works are the fruits of repentance, p. 12. (c) That the regenerate receive by faith a new life, new affections, and new works, and that these are from faith in repentance, p. 134. (d) That man after conversion and justification begins to be renewed in his mind, and at length in his understanding, and that then his will is not inactive or backward in performing daily exercises of repentance, p. 582, 673, 700. (e) That we ought to repent as well on account of original sin, as on account of actual sins, p. 321, Appendix, p. 159. (f) That repentance with Christians continues until death, because they have to wrestle with the remains of sin in the flesh as long as they live, p. 327. (g) That we must enter upon, and advance more and more in, the practice of the law of the decalogue, p. 85, 86. (h) That the regenerate, although delivered from the curse of the law, ought nevertheless still to exercise themselves in the divine law, p. 718. (i) That the regenerate are not without the law, though not under the law, for they live according to the law of the Lord, p. 722. (k) That the law ought to be considered by the regenerate as a rule of religious life, p. 596, 717, Appendix, p. 156. (l) That the regenerate do good works, not by constraint, but of their own accord and freely, as though they had received no command, had heard of no threatenings, and expected no reward, p. 596, 701. (m) That with them faith is always occupied in some good work, and he who does not thus perform good works, is destitute of true faith, for where there is faith, there will be also good works, p. 701. (n) That charity and good fruits follow faith and regeneration, p. 121, 122,

171, 188, 692. (°) Faith and works agree well together, and are inseparably connected; but faith alone lays hold of the blessing without works, and yet it is not alone; hence it is that faith without works is dead, p. 692, 693. (p) That after man is justified by faith, his faith, being then true and alive, is operative by charity, for good works always follow justifying faith, and are most certainly discovered with it; thus faith is never alone, but always accompanied by hope and charity, p. 586. (q) We allow, that where good works do not follow faith, in such case it is a false and not a true faith, p. 336. (r) That it is as impossible to separate good works from faith, as heat and light from fire, p. 701. (s) That as the old Adam is always inherent in our very nature, the regenerate have continual need of admonition, doctrine, threatenings, and even the chastisements of the law, for they are reprov'd and corrected by the Holy Spirit through the law, p. 719, 720, 721. (t) That the regenerate must wrestle with the old Adam, and that the flesh must be kept under by exhortations, threatenings, and stripes, because renovation of life by faith is only begun in the present life, p. 595, 596, 724. (u) That there remains a perpetual wrestling between the flesh and the spirit, in the elect and truly regenerate, p. 675, 679. (x) That the reason why Christ promises remission of sins to good works, is, because they follow reconciliation, and also because good fruits must necessarily follow, and because they are the signs of the promise, p. 116, 117. (y) That saving faith is not in those who have not charity, for charity is the fruit which infallibly and necessarily follows true faith, p. 688. (z) That good works are necessary on many accounts, but not as a meritorious cause, p. 11, 17, 64, 95, 133, 589, 590, 702, Appendix, p. 172. (aa) That a regenerate person ought to co-operate with the Holy Spirit, by the new gifts and powers which he hath received, but in a certain way, p. 582, 583, 674, 675, Appendix, p. 144. (bb) *In the Confession of the Churches in the Low Countries, which was received in the Synod of Dort, we read as follows:* "Holy faith cannot be inactive in man, for it is a faith working by charity; and works, which proceed from a good root of faith, are good and acceptable in the sight of God, as being fruits of a good tree; for we are debtors unto God to do good works, but God is no debtor unto us, inasmuch as it is God that doeth them in us."

14. *Concerning Merits, from the Formula Concordiæ.*
 (a) That it is false, that our works merit remission of sins;

false, that men are accounted righteous by the righteousness of reason ; and false, that reason, of its own strength, is capable of loving God above all things, and of keeping His law, p. 64. (b) That faith does not justify because it is in itself so good a work, and so excellent a virtue, but because it lays hold of the merit of Christ in the promise of the gospel, p. 76, 684. (c) That the promise of remission of sins, and justification for Christ's sake, does not involve any condition of merit, because it is freely offered, p. 67. (d) That a sinner is justified in the sight of God, or absolved from his sins, and from the most just sentence of damnation, and adopted into the number of the children of God, without any merit of his own, and without any works of his own, whether past, present, or future, of mere grace, and only on account of the sole merit of Christ, which is imputed to him for righteousness, p. 684. (e) That good works follow faith, remission of sins, and regeneration ; and whatever of pollution or imperfection is in them is not accounted sinful or defective, and that for Christ's sake ; and thus that the whole man, both as to his person and his works, is rendered and pronounced righteous and holy, out of mere grace and mercy in Christ, shed abroad, displayed, and magnified towards us ; wherefore we cannot glory on account of merit, p. 74, 92, 93, 336. (f) He who trusts in works, thinking he can merit any thing thereby, despises the merit and grace of Christ, and seeks a way to heaven without Christ, by his own strength, p. 16, 17, 18, 19. (g) Whosoever desires to ascribe something to good works in the article of justification, and to merit the grace of God thereby, to such a man works are not only unprofitable, but even pernicious, p. 708. (h) The works of the decalogue are enumerated, and other necessary works, which God vouchsafes to reward, p. 176, 198. (i) We teach, that good works are meritorious, not indeed of remission of sins, grace, and justification, but of other temporal rewards, and even spiritual rewards in this life, and after this life, because Paul says, " Every one shall receive a reward according to his labour ;" and Christ says, " Great will be your reward in heaven ;" and it is frequently said, that " it shall be rendered unto every one according to his works ;" wherefore we acknowledge eternal life to be a reward, because it is our due according to promise, and because God crowns His own gifts, but not on account of our merits, p. 96, 133, 134, 135, 136, 137, 138. (k) That the good works of believers, when they are performed upon right principles, and directed to right ends, such as God re-

quires from the regenerate, are signs of eternal salvation ; and that God the Father accounts them acceptable and pleasing for Christ's sake, and promises to them excellent rewards of the present life, and of that which is to come, p. 708. (l) That although good works merit rewards, yet neither from their worthiness nor fitness do they merit the remission of sins, or the glory of eternal life, p. 96, 135, 139, &c. Appendix, p. 174. (m) That Christ at the last judgment will pass sentence on good and evil works, as the genuine effects and evidences of men's faith, p. 134, Appendix, p. 187. (n) That God rewards good works, but that it is of grace that He crowns His own gifts, is asserted in the *Confession of the Churches in the Low Countries*.

15. *Concerning Free-will, from the Formula Concordiæ.*

(a) That man hath not the smallest degree of ability in spiritual things, p. 15, 18, 219, 318, 579, 656, &c. Appendix, p. 141. (b) That man, by the fall of his first parents, is become so totally corrupt, that he is by nature blind with respect to spiritual things, which relate to conversion and salvation, and accounts the Word of God as a foolish thing ; and that he is, and continues to be, an enemy to God, until, by the power of the Holy Spirit, through preaching and hearing of the Word, he is, of mere grace, without any the least co-operation on his part, converted, gifted with faith, regenerated, and renewed, p. 656, 657. (c) That man is altogether corrupt and dead to what is good, so that in the nature of man, since the fall, and before regeneration, there is not so much as a spark of spiritual strength subsisting or remaining, whereby he can prepare himself for the grace of God, or apprehend it when offered, or, of and by himself, be capable of receiving it, or understand, believe, embrace, think, will, begin, perfect, act, operate, co-operate in spiritual things, or apply or accommodate himself to grace, or contribute any thing towards his conversion, either in the whole, the half, or the least part, p. 656, 658. (d) That man, in spiritual and divine things, which regard salvation, is like the pillar of salt into which Lot's wife was turned, and like a stock or a stone without life, which have neither the use of eyes, mouth, nor any of the senses, p. 661, 662. (e) That still man hath a loco-motive power, by virtue whereof he can govern his outward members, attend public worship, and hear the Word and the gospel ; but that in his private thoughts he despises it as a foolish thing ; and in this respect is worse than a stock, unless the Holy Spirit is efficacious in him, p. 662, 671, 672, 673. (f) That still it is

not with man in his conversion, as in the forming of a stone into a statue, or the stamping an impression upon wax, which have neither knowledge, sense, nor will, p. 662, 681. (e) That man in his conversion is a merely passive subject, and not an active one, p. 662, 681. (h) That man in his conversion does not at all co-operate with the Holy Spirit, p. 219, 579, 583, 672, 676, Appendix, p. 143, 144. (h) That man since the fall retains and possesses the faculty of knowing natural things, as also free-will in some measure to choose natural and civil good, p. 14, 218, 641, 664, Appendix 142. (i) That the assertions of certain fathers, and modern doctors, that God draws man, but draws him in a manner consistent with his will, are not consonant with Holy Scripture, p. 582, 583. (k) That man, when he is born again by the power of the Holy Spirit, co-operates, though in much weakness, from the new powers and gifts, which the Holy Spirit has begun to operate in him at his conversion, not indeed forcibly, but spontaneously, p. 582, &c. 673, 674, 675, Appendix, p. 144. (l) That in the regenerate, not only the gifts of God, but likewise Christ Himself dwelleth by faith, as in His temples, p. 695, 697, 698, Appendix, p. 130. (m) There is a wide difference between baptized persons and persons not baptized; for it is the doctrine of Paul, that all who have been baptized, have put on Christ, and are truly regenerate, having thereby acquired a freedom of will, that is to say, being again made free, as Christ testifies, whence they not only hear the Word of God, but are likewise enabled, though in much weakness, to assent to, and embrace it by faith, p. 675.

It is proper to observe, that the foregoing extracts are taken from a book called *Formula Concordiæ*, which was composed by persons attached to the Augsburg confession; but that nevertheless the like doctrines concerning *justification by faith alone* are maintained and taught by the Reformed in England and Holland; wherefore the following treatise is intended for all; see below, n. 17, 18.

A

S K E T C H

OF THE

DOCTRINALS OF THE NEW CHURCH.

16. WE now proceed to give a brief Exposition of the Doctrine of the New Church, which is signified by the New Jerusalem in the Revelation, chap. xxi. and xxii. This doctrine, which is not only a doctrine of faith, but also of life, will be divided in the larger work into three parts.*

THE FIRST PART will treat, I. *Of the Lord God the Saviour, and of the Divine Trinity in Him.* II. *Of the Sacred Scripture, and its Two Senses, the Natural and the Spiritual, and of its sanctity thence derived.* III. *Of Love to God and Love towards our Neighbour, and of the Agreement of those Loves with each other.* IV. *Of Faith, and its Conjunction with those two Loves.* V. *The Doctrine of Life from the Commandments of the Decalogue.* VI. *Of Reformation and Regeneration.* VII. *Of Free-will, and Man's Co-operation with the Lord thereby.* VIII. *Of Baptism.* IX. *Of the Holy Supper.* X. *Of Heaven and Hell.* XI. *Of Man's Conjunction therewith, and of the State of Man's Life after Death according to that Conjunction.* XII. *Of Eternal Life.*

THE SECOND PART will treat, I. *Of the Consummation of the Age, or End of the present Church.* II. *Of the Coming of the Lord.* III. *Of the Last Judgment.* IV. *Of the New Church, which is the New Jerusalem.*

*The work here alluded to is the *True Christian Religion*, which was published about three years after the appearance of this *Sketch*. In composing this great work, the author has adhered to the plan here laid down as to substance, but not exactly as to form: thus he has not divided it into three parts, but into fourteen chapters, in which he treats expressly of most of the subjects here mentioned as designed to form the contents of two parts of the work, and incidentally of the others; but the disagreements between the tenets of the Old Church and of the New, which are here mentioned as the subject of a separate third part, are not treated of by themselves, but are pointed out throughout the whole course of the work, as occasion requires.

THE THIRD PART will point out the *Disagreements between the Tenets of the present Church, and those of the New Church*. But we will dwell a little upon these now, because it is believed both by the clergy and laity, that the present church is in the genuine light of the gospel and in the truths thereof, which cannot possibly be disproved, overturned, or controverted, not even by an angel from heaven; neither does the present church see any otherwise, because it has withdrawn the understanding from faith, and yet has confirmed its tenets by a kind of sight beneath the understanding, for falses may there be confirmed to such a degree, as to put on the appearance of truths; and when this is the case, they acquire a fallacious light, before which the light of truth appears as darkness. For this reason we shall here dwell a little upon this subject, mentioning the disagreements, and illustrating them by brief remarks, that such as have not their understandings closed by a blind faith may see them at first as in a kind of twilight, and afterwards as in morning light, and at length, in the large work, as in the light of day. The disagreements in general are as follows:

I.

17. That the Churches, which by the Reformation separated themselves from the Roman Catholic Church, dissent in various points of doctrine; but that they all agree in the articles concerning a Trinity of Persons in the Godhead, Original Sin from Adam, Imputation of the Merit of Christ, and Justification by Faith alone.

BRIEF ANALYSIS OF THE ABOVE PROPOSITION.

18. The churches, which by the reformation separated themselves from the Romish church, are composed of such as call themselves Gospellers and Reformed, likewise Protestants, or, from the names of their leaders, Lutherans and Calvinists, among which the church of England holds the middle place: we shall say nothing here of the Greek church, which long ago separated from the church of Rome. That the Protestant churches dissent in various things, particularly concerning the holy supper, baptism, election, and the person of Christ, is well known to many: but that they all agree in the articles of a trinity of persons in the Godhead, original sin, imputation of the merit of Christ, and justification by faith alone, is not

universally known ; the reason of which is, because few persons apply themselves to inquire into the differences of sentiment maintained by different churches, and consequently few understand wherein they agree : it is only the clergy that study the tenets of their church, while the laity rarely enter deeply into them, and consequently are unacquainted with differences in opinion. That nevertheless they agree in the four articles above-mentioned, both in their general principles, and in many of the particulars, will appear evident to any one who will be at the pains to consult their books, or attend to their sermons. This, however, it is necessary to make the reader acquainted with, on account of what follows.

II.

19. That the Roman Catholics, before the Reformation, held and taught exactly the same things as the Reformed did after it, in respect to the four articles above-mentioned, namely, a Trinity of Persons in the Godhead, Original Sin, the Imputation of the Merit of Christ, and Justification by Faith therein, only with this difference, that they conjoined that Faith with Charity or Good Works.

BRIEF ANALYSIS.

20. That there is such a conformity between the Roman Catholics and the Protestants in these four articles, as hardly to be any material difference, except that the former conjoin faith and charity, while the latter divide between them, is scarcely known to any one, and indeed is so generally unknown, that the learned themselves will be ready to wonder at the assertion : the reason of this ignorance is, because the Roman Catholics rarely approach God our Saviour, but instead of Him the pope as His vicar, and likewise the saints ; hence they have deeply buried in oblivion their tenets concerning the imputation of the merit of Christ, and justification by faith ; that nevertheless such tenets are received and acknowledged by them, evidently appears from the Decrees of the Council of Trent, quoted above, n. 3, 4, 5, 6, 7, 8, and confirmed by pope Pius IV. n. 2 : which if compared with the tenets extracted from the Augsburg Confession, and from the Formula Concordiæ thence derived, n. 9, 10, 11, 12, the difference between them will be found to consist more in words than in substance. The doctors of the church, by reading

and comparing the above passages together, may indeed see some conformity between them, but still rather obscurely; that these therefore, as well as those who are less learned, and also the laity, may be fully satisfied in this matter, the subject shall be more clearly illustrated in what follows.

III.

21. *That the leading Reformers, Luther, Melancthon, and Calvin, retained all the tenets concerning a Trinity of Persons in the Godhead, Original Sin, Imputation of the Merits of Christ, and Justification by Faith, just as they were and had been among the Roman Catholics; but that they separated Charity or Good Works from that faith, and declared that they were not at the same time of a saving efficacy, with a view to be totally severed from the Roman Catholics as to the very Essentials of the Church, which are Faith and Charity.*

BRIEF ANALYSIS.

22. That the four articles above mentioned, as at present taught in the reformed churches, were not new, and first broached by those three leaders, but were handed down from the time of the council of Nice, and taught by the writers after that period, and thus preserved in the Romish church, is very plain from ecclesiastical history. The reason why the Roman Catholics and the Reformed agree in the article of a trinity of persons in the Godhead, is, because they both acknowledge the three creeds, the Apostles', the Nicene, and the Athanasian, in which a trinity is taught. That they agree in the article of the imputation of the merit of Christ, is plain from the extracts from the council of Trent, n. 3 to 8, compared with those from the Formula Concordiæ, n. 10 to 15. Their agreement in the article of justification, shall now be the subject of discussion.

23. The doctrine maintained by the council of Trent, concerning justifying faith, is as follows: "It has always been the uniform opinion of the Catholic church, that faith is the beginning of man's salvation, the foundation and root of all justification, without which it is impossible to please God, and attain to the fellowship of His children," see above, n. 5 (*). Also, "that faith comes by hearing the word of God," n. 4 (*). Moreover, that that Romish council conjoined faith and charity, or faith and good works, may clearly be seen from the

quotations above, n. 4, 5, 7, 8. But that the reformed churches, from their leaders, have separated them, declaring salvation to consist in faith, and not at the same time in charity or works, to the intent that they might be totally severed from the Roman Catholics, as to the very essentials of the church, which are faith and charity, I have frequently heard from the above-mentioned leaders themselves; as also, that they established such separation by the following considerations, viz.: that no one can do any good thing available to salvation, of himself, nor can fulfill the law; and moreover, [that good works should be excluded] lest thereby any merit of man should enter into faith. That from these principles, and with this view, they excluded the good works of charity from faith, and thereby also from salvation, is plain from the quotations from the Formula Concordiæ above, n. 12; among which are these: "That faith does not justify, as being formed by charity, as the Papists alledge, n. 12^(b): that the position, that good works are necessary to salvation, ought to be rejected upon many accounts, and among others, because they are accepted by the Papists to support a bad cause, n. 12^(h): that the decree of the council of Trent, that good works preserve and retain salvation and faith, is deservedly to be rejected," n. 12^(u): not to mention other passages to the same purport. That still, however, the Reformed conjoin faith and charity into one essential of salvation, and only differ from the Roman Catholics respecting the quality of works, will be shown in the following article.

IV.

24. That nevertheless the leading Reformers adjoined good works, and even conjoined them to their faith, but in man as a passive subject; whereas the Roman Catholics conjoin them in man as an active subject; and that notwithstanding there is actually a conformity between the one and the other as to faith, works, and merits.

BRIEF ANALYSIS.

25. That the leading Reformers, although they separated faith and charity, did still adjoin and even conjoin them, but would not admit of their being united into one, so as to be both together necessary to salvation, is evident from their books, sermons, and declarations; for after they have separat-

ed them, they conjoin them, and even express this conjunction in clear terms, and not in such as admit of two senses; as for instance in the following: That faith after justification is never alone, but is always accompanied by charity or good works, and if not, that such faith is not a living but a dead faith, see above, n. 13, (o) (p) (q) (r) (y) (bb): nay, that good works necessarily follow faith, n. 13, (x) (y) (z): and that the regenerate person, by new powers and gifts, co-operates with the Holy Spirit, n. 13 (aa). That the Roman Catholics teach exactly the same doctrines, is plain from the passages collected from the council of Trent, n. 4, 5, 6, 7, 8.

26. That the Reformers profess nearly the same things with the Roman Catholics concerning the merit of works, is evident from the following quotations from the *Formula Concordiæ*: That good works are rewarded by virtue of the promise and by grace, and that from thence they merit rewards both temporal and spiritual, n. 14, (i) (k) (l) (n): and that God crowns His own gifts with a reward, n. 14, (k) (n). The like is asserted in the council of Trent, namely, That God of His grace makes His own gifts to be merits, n. 5, (f): and moreover, that salvation is not of works, but of promise and grace, because it is God who operates them by His Holy Spirit, n. 5, (e) (f) (g) (h) (i), (k).

27. From comparing the one and the other, it appears, at the first view, as though there was an entire conformity between them; but lest this should be the case, the Reformers distinguished between the works of the law proceeding from man's purpose and will, and works of the spirit proceeding from faith as from a free and spontaneous source, which latter they denominated the fruits of faith, as may be seen above, n. 11, (b) (l), and n. 13, (a) (i) (l), and n. 15, (k). Hence, on an accurate examination and comparison, there does not appear to be any difference in the works themselves, but only in the quality of them, viz. that the latter sort proceed from man as from a passive subject, but the former as from an active subject; consequently they are spontaneous when they proceed from man's understanding, and not at the same time from his will; this is said, because man, while he does good works, cannot but be conscious that he is doing them, and consciousness is from the understanding. Nevertheless, as the Reformed likewise preach up the exercises of repentance, and wrestlings with the flesh, n. 13, (d) (e) (f) (g) (h) (k), and these cannot be done by man but from his purpose and will,

and thus by him as from himself, it follows, that there is still an actual conformity.

28. As to what concerns free-will in conversion, or in the act of justification, it appears as if their sentiments were entirely opposite to each other; but that they still accord together, may be seen, if we duly consider and compare the passages transcribed from the council of Trent, n. 6, ^(a) ^(b), with those from the *Formula Concordiæ*, n. 15, ^(m): for in Christian countries all are baptized, and from thence are in a state of free-will, so as to be enabled not only to hear the Word of God, but likewise to assent to the same, and embrace it by faith; consequently no one in the Christian world is like a stock.

29. Hence, then, appears the truth of what is asserted in n. 19 and n. 21, viz. that the Reformers derived their opinions, concerning a trinity of persons in the Godhead, original sin, the imputation of the merit of Christ, and justification by faith, from the Roman Catholics. These things have been advanced in order to point out the origin of their tenets, especially the origin of the separation of faith from good works, or the doctrine of faith alone, and to show that it was with no other view than to be severed from the Roman Catholics, and that, after all, their disagreement is more in words than in reality. From the passages above adduced, it very evidently appears upon what foundation the faith of the reformed churches has been erected, and from what inspiration it took its rise.

V.

30. *That the whole system of Theology in the Christian World, at this day, is founded on an idea of Three Gods, arising from the Doctrine of a Trinity of Persons.*

BRIEF ANALYSIS.

31. We will first say something concerning the origin, or source, from whence the idea of a trinity of persons in the Godhead, and thereby of three Gods, proceeded. There are three creeds, entitled, the Apostles', the Nicene, and the Athanasian, which specifically assert a trinity: the Apostles' and the Nicene assert simply a trinity, but the Athanasian a trinity of persons. These three Creeds are to be met with in many of our Psalters, the Apostles' Creed next the Psalm

which is sung, the Nicene after the Decalogue, and the Athanasian apart by itself.* The Apostles' Creed was written after the times of the Apostles; the Nicene Creed at the Council of Nice, a city of Bithynia, whereunto all the bishops in Asia, Africa, and Europe, were summoned by the Emperor Constantine, in the year 318; but the Athanasian Creed was composed since that council by one or more persons, with an intent utterly to overthrow the Arians, and was afterwards received by the churches as œcumenical. In the two former creeds the confession of a trinity was evident, but, from the third, or Athanasian Creed, the profession of a trinity of persons was spread abroad: that hence arose an idea of three Gods, shall now be shown.

32. That there is a divine trinity, is manifest from the Lord's words in Matthew: "*Jesus said, go, make disciples of all nations, baptizing them in the name of the Father, of the Son, and of the Holy Spirit,*" chap. xxviii. 19, and from these Words, in the same Evangelist: "*When Jesus was baptized, lo, the heavens were opened unto Him, and He saw the Holy Spirit descending like a dove, and coming upon Him, and lo, a voice from heaven, this is My beloved Son, in whom I am well pleased,*" chap. iii. 16, 17. The reason why the Lord sent His disciples to baptize in the name of the Father, Son, and Holy Spirit, was, because in Him then glorified there was a divine trinity; for, in the preceding verse, 18, He saith, "*All power is given unto Me in heaven and in earth;*" and, in the 29th verse following, "*Lo, I am with you all the days, even unto the consummation of the age;*" thus He spoke of Himself alone, and not of three; and, in John: "*The Holy Spirit was not yet, because Jesus was not yet glorified,*" chap. vii. 39: the former words He uttered after His glorification, and His glorification was His complete union with His Father, who was the Essential Divine [Principle] in Him from conception; and the Holy Spirit was the Divine [Principle] proceeding from Him after His glorification, John, xx. 22.

33. The reason why the idea of three Gods has principally arisen from the Athanasian Creed, where a trinity of persons is taught, is because the word *person* begets such an idea, which is further implanted in the mind by the following words

* This relates to the Protestant churches on the continent; the three creeds are also given in the Liturgy or Book of Common Prayer of the church of England, the Apostles' next after the Psalm that is said or sung after the second lesson, the Nicene in the communion service, and the Athanasian by itself, after the evening prayer.

in the same Creed : “ *There is one person of the Father, another of the Son, and another of the Holy Ghost ;*” and, afterwards : “ *The Father is God and Lord, the Son is God and Lord, and the Holy Ghost is God and Lord ;*” but more especially by these ; “ *For like as we are compelled by the Christian verity to acknowledge every person by Himself to be God and Lord, so are we forbidden by the Catholic religion to say there be three Gods or three Lords ;*” the result of which words is this, that by the Christian verity we are bound to confess and acknowledge three Gods and three Lords, but, by the Catholic religion, we are not allowed to say or to make mention of three Gods and Lords ; consequently we may have an idea of three Gods and Lords, but are not to make confession thereof with our mouth. Nevertheless, that the doctrine of the trinity in the Athanasian Creed is agreeable to truth, if only instead of a trinity of persons be there substituted a trinity of person, which trinity is in God the Saviour Jesus Christ, may be seen in the *Doctrine of the New Jerusalem concerning the Lord*, published at Amsterdam, in the year 1763, n. 55 to 61.

34. It is to be observed, that in the Apostles’ Creed it is said, “ *I believe in God the Father, in Jesus Christ, and in the Holy Ghost ;*” in the Nicene Creed, “ *I believe in one God, the Father, in one Lord Jesus Christ, and in the Holy Ghost ;*” thus only in one God ; but in the Athanasian Creed it is, “ *In God the Father, God the Son, and God the Holy Ghost ;*” thus in three Gods. But whereas the authors and favourers of this creed clearly saw that an idea of three Gods would unavoidably result from the expressions therein used, therefore, in order to remedy this, they asserted that one substance or essence belongs to the three ; but still there arises from thence no other idea than that there are three Gods unanimous and agreeing together : for when it is said of the three that their substance or essence is one and indivisible, it does not remove the idea of three, but confounds it, because the expression is a metaphysical one, and the science of metaphysics, with all its ingenuity, cannot of three persons, each whereof is God, make one ; it may indeed make of them one in the confession of the mouth, but never in the idea of the mind.

35. That the whole system of Christian theology at this day is founded on an idea of three Gods, is evident from the doctrine of justification, which is the head of the doctrinals of the Christian church, both among Roman Catholics and

Protestants. That doctrine sets forth, that God the Father sent His Son to redeem and save mankind, and gives the Holy Spirit to operate the same : every man who hears, reads, or repeats this, cannot but in his thought, that is, in his idea, divide God into three, and suppose that one God sent another, and operates by a third. That the same thought of a divine trinity distinguished into three persons, each whereof is God, is continued throughout the rest of the doctrinals of the present church, as from a head into its body, will be demonstrated in its proper place. In the mean time consult what has been premised concerning justification, consult the system of theology in general and in particular, and at the same time consult yourself, while listening to sermons at church, or while praying at home, whether you have any other perception and thought thence resulting, than of three Gods ; and especially while you are praying or singing first to one, and then to the other two separately, as is the common practice. Hence is confirmed the truth of the proposition, that the whole system of theology in the Christian world, at this day, is founded upon an idea of three Gods.

36. That a trinity of Gods is contrary to Holy Scripture, is well known, for it is written, "*Am not I Jehovah? and there is no God else beside Me, a just God and a Saviour, there is none beside Me,*" Isa. xlv. 21, 22. "*I Jehovah am thy God, and thou shalt acknowledge no God beside Me, and there is no Saviour beside Me,*" Hos. xiii. 4. "*Thus said Jehovah the King of Israel and the Redeemer thereof, Jehovah Zebaoth, I am the First and the Last, and beside Me there is no God,*" Isa. xlv. 6. "*Jehovah Zebaoth is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called,*" Isa. liv. 5. "*In that day Jehovah shall be King over the whole earth, in that day there shall be One Jehovah, and His name One,*" Zech. xiv. 9. Beside many more passages elsewhere.

37. That a trinity of Gods is contrary to enlightened reason, may appear from many considerations. What man of sound reason can bear to hear, that three Gods created the world ; or that creation and preservation, redemption and salvation, together with reformation and regeneration, are the work of three Gods, and not of one God ? And, on the other hand, what man of sound reason is not willing to hear, that the same God, who is our Creator, is also our Redeemer, Regenerator, and Saviour ? As the latter sentiment, and not the former, accords with reason, there is therefore no na-

tion upon the face of the whole earth, possessed of religion and sound reason, but what acknowledges one God. That the Mahometans, and certain nations in Asia and Africa, abhor Christianity, because they believe it inculcates the worship of three Gods, is well known; and the only answer of the Christians to the charge is, that the three possess one essence, and thus are one God. I can affirm, that from the reason which has been given me, I can clearly see, that neither the world, nor the angelic heaven, nor the church, nor any thing therein, could have existed, or can still subsist, but from one God.

38. Here I will add a quotation from the *Confession of the Dutch Churches* received at the *Synod of Dort*, which is this: "I believe in one God, who is one essence, in which are three Persons, truly and really distinct, in communicable properties from eternity, namely, the Father, the Son, and the Holy Spirit; the Father is of all things, both visible and invisible, the cause, origin, and beginning; the Son is the Word, wisdom, and image of the Father; the Holy Spirit is the eternal virtue and power proceeding from the Father and the Son. However, it must be allowed, that this doctrine far exceeds the comprehension of the human mind; we must therefore be content to wait till we come to heaven for a perfect knowledge thereof."

VI.

39. *That the Tenets of the aforesaid Theology appear to be erroneous, after the idea of a Trinity of Persons, and the consequent idea of Three Gods, has been rejected, and the idea of One God, in whom is a Divine Trinity, received in its stead.*

BRIEF ANALYSIS.

40. The reason why the tenets of the present church, which are founded upon the idea of three Gods, derived from the doctrine of a trinity of persons literally understood, appear erroneous, after the idea of one God, in whom is a divine trinity, has been received in its stead, is, because, till this truth is received, we cannot see what is erroneous: the case herein is like a person, who in the night time, by the light of some stars only, sees various objects, especially images, and believes them to be living men; or like one, who in the twilight before sunrise, as he lies in his bed, fancies he sees goblins in the air, and believes them to be angels; or

like a person, who sees many things in the delusive light of phantasy, and believes them to be real: such things, it is well known, do not appear according to their true qualities, until the person comes to enjoy the light of the day, or, in other words, until his understanding is broad awake. The case is the same with the spiritual things of the church, which have been erroneously and falsely perceived, and even confirmed, when genuine truths present themselves in their own light, which is the light of heaven. Who is there that cannot understand, that all tenets founded on the idea of three Gods must be interiorly erroneous and false? I say interiorly, because the idea of God enters into every thing belonging to the church, religion, and worship; and theological matters have their residence above all others in the human mind, and among these the idea of God is the principal or supreme; wherefore if this be false, all beneath it, in consequence of the principle from whence they flow, must likewise be false or falsified; for that which is supreme, being also the inmost, constitutes the very essence of all that is derived from it; and the essence, like a soul, forms them into a body, after its own image; and when in its descent it lights upon truths, it even infects them with its own blemish and error. The idea of three Gods in theology may be compared to a disorder seated in the heart or lungs, in which the patient fancies himself to be in health, because his physician, not knowing his disease, persuades him that he is so; but if the physician knows it, and still persuades the patient that he is in health, he deserves the charge of deep malignity.

VII.

41. *That then true saving Faith, which is a Faith in One God, united with Good Works, is acknowledged and received.*

BRIEF ANALYSIS.

42. The reason why this faith, which is a faith in one God, is acknowledged and received as truly saving, when the former faith, which is a faith in three Gods, is rejected, is, because till this is the case it cannot be seen in its proper form: for the faith of the present day is set forth as the only saving faith, because it is a faith in one God, and a faith in a Saviour; but it must be observed, that this faith hath two faces, the one internal, and the other external; its internal

face is formed from the perception of three Gods, (for who perceives or thinks any otherwise? Let every one examine himself); whereas its external face is formed from the confession of one God, (for who confesses or speaks otherwise? let every one examine himself); these two faces are altogether discordant with each other, so that the external is not acknowledged by the internal, nor is the internal known by the external. From this disagreement, and the vanishing of the one out of sight of the other, a confused idea of things pertaining to salvation has been conceived and brought forth in the church. It is otherwise, when the internal and external faces accord together, and mutually regard and acknowledge each other as one; that this is the case, when one God, in whom is a divine trinity, is not only perceived by the mind, but likewise acknowledged by the mouth, is self-evident. That the tenet of the Father's being alienated from mankind, is then abolished, together with that of His reconciliation; and that quite another doctrine takes place concerning imputation, remission of sins, regeneration, and salvation thence derived; will clearly be seen in the work itself, in the light of reason illustrated by divine truths from the Sacred Scripture. This faith is called a faith united with good works, because without this union it is impossible to have faith in one God.

VIII.

43. And that this Faith is in God the Saviour Jesus Christ, which in its simple Form is as follows: I. That there is One God, in whom is a Divine Trinity, and that He is the Lord Jesus Christ. II. That saving Faith is to believe in Him. III. That Evils ought to be shunned, because they are of the Devil and from the Devil. IV. That Good Works ought to be done, because they are of God and from God. V. And that they ought to be done by Man as of himself, but with a Belief that they are from the Lord, operating in him and by him.

BRIEF ANALYSIS.

44. This is the faith of the New Church in its simple form, which will appear more fully in the Appendix, and still more at large in the first part of the work itself, where we shall treat of the Lord God the Saviour, and of the trinity in Him; of love to God, and love towards our neighbour; of faith and its conjunction with those two loves; also in the other parts,

which will follow in their proper order. But it is necessary that this preliminary concerning the above-mentioned faith should here be briefly illustrated. The *first* position, viz. That there is one God, in whom is a Divine Trinity, and that He is the Lord Jesus Christ, is summarily illustrated in the following manner. It is a certain and established truth, that God is one, that His essence is indivisible, and that there is a trinity; since, therefore, God is one, and His essence is indivisible, it follows, that God is one person, and that a trinity is in that person. That this is the Lord Jesus Christ appears from hence, that He was conceived of God the Father, Luke i. 34, 35; and that thus as to His soul and essential life he is God; and, therefore, as He Himself said, that the Father and He are one, John x. 30; that He is in the Father, and the Father in Him, John xiv. 10, 11; that he who seeth Him and knoweth Him, seeth and knoweth the Father, John xiv. 7, 9; that no one seeth and knoweth the Father, but He who is in the bosom of the Father, John i. 18; that all things belonging to the Father are His, John iii. 35. chap. xvi. 15; that He is the Way, the Truth, and the Life, and that no one cometh unto the Father but by Him, John xiv. 6; consequently, from Him, because He is in Him, and thus is He Himself; and, according to Paul, that in Him dwells all the fullness of the Godhead bodily, Coloss. ii. 9; and, according to Isaiah, "Unto us a Child is born, unto us a Son is given, whose name is God, *Father of Eternity*," ix. 5; and again, that He hath power over all flesh, John xvii. 2; and that He hath all power in heaven and earth, Matt. xxviii. 18: whence it follows, that He is the God of heaven and earth. The *second* position, viz. That saving faith is to believe in Him, is illustrated thus: "Jesus said, He that believeth in Me, shall not die eternally, but shall live," John xi. 25, 26; "This is the will of the Father, that every one who believeth in the Son may have eternal life," John vi. 40; "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life," John iii. 15, 16; "He that believeth in the Son, hath everlasting life, but he that believeth not the Son, shall not see life, but the wrath of God abideth on him," John iii. 36. The *three remaining propositions*, viz. That evils ought to be shunned, because they are of the devil and from the devil; and that good works ought to be done, because they are of God and from God; but that man ought to believe, that they are from the Lord, operating in him and by him, have no

need of illustration and proof, for the whole Sacred Scripture, from beginning to end, confirms them, and, in short, teaches nothing else but to shun evils, and do good, and to believe in the Lord : besides, without these three there cannot be any religion, for all religion relates to life ; and life consists in shunning evils, and in doing good, which cannot be done by man, except as of himself ; wherefore if these three are removed from the church, the Sacred Scripture, together with religion, is likewise removed at the same time ; in which case the church is no longer a church. For a further account of the faith of the New Church, in its universal and particular form, see below, n. 116, 117 ; all which will be demonstrated in the work itself.

IX.

45. *That the Faith of the present day has separated Religion from the Church, since Religion consists in the Acknowledgment of One God, and in the Worship of Him, from Faith grounded in Charity.*

BRIEF ANALYSIS.

46. What nation is there upon the face of the earth, possessed of religion and sound reason, that does not know and believe, that there is one God, and that to do evils is contrary to Him, and that to do good is well-pleasing to Him, and that man must do this from his soul, from his heart, and from his strength, although it is by influx from God ; and that herein consists religion ? Who, therefore, does not see, that to confess three persons in the Godhead, and to assert that in good works there is nothing of salvation, is to separate religion from the church ? Yet so it is asserted in these words : " That faith justifies without good works," n. 12, (a) (b) ; " that works are not necessary to salvation, nor to faith, because salvation and faith are neither preserved nor retained by good works," n. 12, (s) (h) (m) (n) ; consequently, that there is no bond of conjunction between faith and good works : it is indeed said afterwards, " that good works nevertheless follow faith, as fruit is produced from a tree," n. 13, (l) (a), but then let us ask, who does them, nay, who thinks of them, or who is spontaneously led to perform them, while a person knows or believes that they do not at all contribute to salvation, and also, that no one can do any good thing towards salvation of himself, and so on ? If it be alleged that the

leaders of the church have still conjoined faith with good works, it may be said in reply, that this conjunction, when closely inspected, is not conjunction, but mere adjunction, and this only like a superfluous appendage, that neither coheres nor adheres in any other manner than as a dark background to a portrait, which serves to set off the figure represented, and give it more the appearance of life: it may be said further, that inasmuch as religion has relation to life, and this consists in good works according to the truths of faith, it is evident that real religion is the portrait or figure represented of itself, and not the mere shady appendage; yea, that when good works are regarded as such an appendage, they must be reputed by many as of no more account than the tail of a horse, which, as contributing nothing to the horse's strength, may be cut off at pleasure. Who can rationally conclude otherwise, while he understands such expressions as these according to their obvious meaning: "That it is a folly to imagine that the works of the second table of the Decalogue justify in the sight of God," n. 12, (d); and these: "That if any one believes he shall therefore obtain salvation, because he hath charity, he brings a reproach upon Christ," n. 12, (e); as also these: "That good works are utterly to be excluded, in treating of justification and eternal life," n. 12, (f); with more to the same purpose? Who, therefore, when he reads afterwards, that good works necessarily follow faith, and that if they do not follow, the faith is a false and not a true faith, n. 13, (p) (q) (v), with more to the same purpose, attends to it? or if he attends to it, understands whether such good works are attended with any perception or consciousness? yet good which proceeds from man without his having a perception or consciousness of it, has no more life in it than if it came from a statue. But if we inquire more deeply into the rise of this doctrine, it will appear as though the leading Reformers first laid down faith alone as their rule, in order that they might be severed from the Roman Catholics, as mentioned above, n. 21, 22, 23; and that afterwards they adjoined thereto the works of charity, that their system might not appear to contradict the Sacred Scriptures, but have the semblance of religion, and thus be saved over.

X.

47. That the Faith of the present Church cannot be conjoined with Charity, and produce any Fruits, which are Good Works.

BRIEF ANALYSIS.

48. Before we proceed to the proof of this proposition, we shall first explain the origin and nature of charity, and the origin and nature of faith, and thus the origin and nature of good works, which are called fruits. Faith is truth, wherefore the doctrine of faith is the doctrine of truth; and the doctrine of truth has its seat in the understanding, and thence in the thought, and from the thought descends into the speech; wherefore it teaches what we are to will, and what we are to do, thus that evils, and what evils, are to be shunned, and that good works, and what good works, are to be done. When man from such a principle does good, then good conjoins itself with truth, because the will is conjoined with the understanding, for good appertains to the will, and truth to the understanding; from this conjunction arises the affection of good, which in its essence is charity, and the affection of truth, which in its essence is faith, and these two united together constitute a marriage; from which marriage good works are produced, as fruits from a tree; and hence they become the fruits of good, and the fruits of truth; the latter are signified in the Word by grapes, but the former by olives.

49. From this generation of good works, it is evident, that faith alone cannot possibly produce or beget any works, that deserve the name of fruits, any more than a woman can of herself produce any offspring without the concurrence of a man; wherefore the fruits of faith is a vain expression, and a word without meaning. Besides, throughout the whole world, nothing ever was or can be produced, but from a marriage of two, one whereof has relation to good, and the other to truth, or, in the opposite sense, one to evil, and the other to what is false; consequently, no works can be conceived, much less brought into existence, but from such marriage, good works from the marriage of good and truth, and evil works from the marriage of evil and what is false.

50. The reason why charity cannot be conjoined with the faith of the present church, and, consequently, why good works cannot spring from some sort of marriage union between them, is, because imputation supplies every thing, re-

mits guilt, justifies, regenerates, sanctifies, imparts the life of heaven and thus salvation, and all this freely, without any works of man : in this case, what is charity, which ought to be united with faith, but something vain and superfluous, and a mere addition and supplement to imputation and justification, to which nevertheless it adds no weight or value ? Besides, a faith founded on the idea of three Gods is erroneous, as has been shown above, n. 39, 40 ; and with an erroneous faith, charity, that in itself is charity, cannot be conjoined. There are two reasons given for believing that there is no bond of union between that faith and charity ; the one is, because they make their faith to be of a spiritual quality, but charity merely natural and moral, imagining that there can be no conjunction between what is spiritual and what is natural : the other reason is, lest any thing of man, and so any thing of merit, should gain admission into their faith, which they suppose to be alone of a saving nature. Furthermore, between charity and that faith there is no conjunction, but with the new faith there is, which may be seen below, n. 116, 117.

XI.

51. *That from the Faith of the present Church there results a Worship of the Mouth and not of the Life, whereas the Worship of the Mouth is accepted by the Lord, in proportion as it proceeds from the Worship of the Life.*

BRIEF ANALYSIS.

52. This is testified by experience : how few are there at this day, who form their lives after the precepts of the Decalogue, and other precepts of the Lord, from a religious principle ? And how few are there at this day, who desire to look their own evils in the face, and to perform actual repentance, and thus enter upon the worship of the life ? or who, among those that make pretensions to piety, perform any other repentance than that of the mouth, which consists in words only, confessing themselves to be sinners, and praying, according to the doctrine of the church, that God the Father, for the sake of His Son, who suffered upon the cross for their sins, took away their damnation, and atoned for them with His blood, would mercifully forgive their transgressions, that so they might be presented without spot or blemish before His judgment-seat ? Who does not see, that this worship is that of the lungs only, and not of the heart, consequently that

it is external worship, and not internal ? for it is a prayer for the remission of sins, when yet man is not conscious of a single sin that he has ; and, if he did know of any, he would cover it over with favour and indulgence, or with a faith that is to purify and absolve him, without any works of his. But this conduct may be compared to that of a servant, who should go to his master with his face and clothes bedaubed with soot and filth, and say, Sir, wash me ; would not his master in such case naturally say to him, Thou foolish servant, what is it thou sayest ? lo ! there is water, soap, and a towel, hast thou not hands of thy own, and strength to use them ? wash thyself : thus also the Lord God will say, The means of purification are provided by Me, and from Me also thou hast will and power, wherefore use these My gifts and talents, as thy own, and thou shalt be purified. Take another example by way of illustration : suppose you should pray a thousand times at home and at church, that God the Father, for the sake of His Son, would preserve you from the devil, and should not at the same time, from that freedom of will, in which you are perpetually kept by the Lord, keep yourself from evil, and so from the devil ; you could not in this case be preserved even by legions of angels sent from the Lord ; for the Lord cannot act contrary to His own divine order, which is, that man should examine himself, discover his evils, resist them, and this as of himself, yet from the Lord. This does not indeed at this day appear to be the gospel, nevertheless it is the gospel, for the gospel is salvation by the Lord. The reason why the worship of the mouth is accepted by the Lord according to the worship of the life, is, because the speech of man before God, and before the angels, has its sound from the affection of his love and faith, and these two are in man according to his life ; wherefore, reader, if the love of God and faith in Him are in thy life, the sound of thy voice will be like that of a dove ; but if self-love and self-confidence are in thy life, the sound of thy voice will be like that of an owl, howsoever you may endeavour to imitate the dove : the spiritual [principle], which is within the sound, is the cause of this.

XII.

53. That the Doctrine of the present Church is interwoven with many Paradoxes, which are to be embraced by Faith ; and that therefore its Tenets gain admission into the Memory

only, and not into any part of the Understanding above the Memory, but merely into confirmations below it.

BRIEF ANALYSIS.

54. The rulers of the church insist, that the understanding is to be kept under obedience to faith, nay, that faith, properly speaking, is a faith in what is unknown, which is blind, and only a faith of the night : this is their first paradox ; for faith is of truth, and truth is of faith ; and truth, before it can become an object of faith, must be seen in its own light and understood ; otherwise what is false may be believed as true. The paradoxes flowing from such a faith are many ; as, that God the Father begat a Son from eternity, and that the Holy Spirit proceeds from both, and that each of these three is a person by Himself and a God : that the Lord, both as to His soul and body, was from the mother : that the above three persons, consequently three Gods, created the universe ; and that one of them descended, and assumed human nature, to reconcile the Father, and thus to save mankind ; and that they who by grace obtain faith, and believe these paradoxes, are saved by the imputation, application, and translation, of His righteousness to themselves ; and that man, at his first reception of that faith, is like a statue, a stock, or a stone, and that faith comes by the mere hearing of the Word ; that faith alone without the works of the law, or entirely independent of charity, is saving ; and that it produces the remission of sins without any previous repentance ; and that, merely by virtue of such remission of sins, the impenitent are justified, regenerated, and sanctified ; and that afterwards charity, good works, and repentance, spontaneously follow : besides many other paradoxes of a like nature, all which, like offspring from an illegitimate bed, have issued from the doctrine founded on the idea of three Gods.

55. What wise man does not see, that such paradoxes enter only into the memory, and not into the understanding above the memory, although they may be confirmed by reasonings from appearances and fallacies below it ? for the human understanding is capable of seeing by two kinds of light, one of which is from heaven, and the other from the world ; the light from heaven, which is spiritual, flows into the human mind above the memory, but the light from the world, which is natural, below it. That man, from this latter light, can confirm whatever he pleases, and falses

equally as well as truths, and that after confirmation he sees falses altogether as truths, has been shown in a memorable relation inserted in a work lately published concerning *Conjugal Love*, n. 233.

56. To what has been said shall be added the following arcanum from heaven : all those paradoxes, according to their confirmations, abide in the minds of men, bound together as into one bundle, or wound up together as into one ball, and enter at the same time into every individual proposition that is stated from the doctrine of the church ; so that when either faith, charity, or repentance, and still more when imputation or justification is mentioned, they all enter and are included in each particular. Man himself indeed does not perceive any such accumulation, or bundling together of such paradoxes in every individual proposition from the doctrine of the church, or on every mention of the above expressions ; but the angels that are with man perceive it, and call it *malua*, that is, confusion and darkness.

57. I am well aware, that very many at this day, tinctured with the paradoxes of this faith, will be ready to say, how can theological truths be perceived by the understanding ? are they not spiritual, and above its comprehension ? explain therefore, if thou canst, the mystery of redemption and justification, that reason may view it, and acquiesce therein. This mystery, then, shall be opened in the following manner. Who does not know that God is one, and that besides Him there is no other, and that God is essential love and essential wisdom, or, that He is essential good and essential truth ; and that the self-same God, as to divine truth, which is the Word, descended and assumed humanity to remove the hells, and consequently damnation, from man, which he effected by combats with, and victories over the devil, that is, over all the hells, which at that time infested and spiritually slew every man coming into the world ; and that afterwards He glorified His humanity, by uniting in it divine truth with divine good, and thus returned to the Father, from whom He came forth ? When these things are perceived, then the following passage in John may be understood : "*The Word was with God, and God was the Word, and the Word became flesh*," chap. i. 1, 14 : and also the following in the same Evangelist ; "*I went forth from the Father, and came into the world ; again I leave the world, and go to the Father*," chap. xvi. 28. Hence also it is evident, that unless the Lord had come into the world, no person could have been saved, and that they are saved who

believe in Him, and lead a good life. This view of faith presents itself as clear as the day to those who are enlightened by the Word, and is the frontispiece of the faith of the New Church. See the *Faith of the New Church in its universal and in its particular form*, below, at n. 116, 117.

XIII.

58. *That the Tenets of the present Church cannot be learned and retained without great difficulty, nor can they be preached or taught without using great care and caution to conceal their nakedness, because sound reason neither discerns nor receives them.*

BRIEF ANALYSIS.

59. That the understanding is to be kept under obedience to faith, is set as a motto before the tenets of the present church, to denote that their interiors are mysteries, or arcana, of too transcendent a nature to enter into the upper region of the understanding, and be there perceived, see above, n. 54. Those ministers of the church, who affect to excel in wisdom, and wish to be looked upon as oracles in spiritual things, imbibe and swallow down in the schools, such things especially as surpass the comprehension of others, which they do with avidity, but nevertheless with difficulty: and because they are thence accounted wise, and they who have distinguished and enriched themselves from such hidden stores are honoured with doctor's hats and episcopal robes, they revolve in their thoughts, and teach from their pulpits, scarce any thing else but mysteries concerning justification by faith alone, and good works as her humble attendants: and from their great erudition concerning both faith and good works, they in a wonderful manner sometimes separate and sometimes conjoin them; comparatively as if they held faith by itself in one hand, and the works of charity in the other, and at one time extend their arms and so separate them, and at another time bring their hands together, and so conjoin them. But this shall be illustrated by examples. They teach, that good works are not necessary to salvation, because if done by man they are meritorious; at the same time they also teach, that good works necessarily follow faith, and that both together make one in the article of salvation. They teach, that faith without good works, as being alive, justifies; and at the same time, that faith without good works, as being dead, does not justify. They teach, that faith is neither preserved nor retained by

good works; and at the same time, that good works proceed from faith, as fruit from a tree, light from the sun, and heat from fire. They teach, that good works being adjoined to faith make it perfect; and at the same time, that being conjoined as in a marriage, or in one form, they deprive faith of its saving essence. They teach, that a Christian is not under the law; and at the same time, that he must be in the daily practice of the law. They teach, that if good works are intermixed in the business of salvation by faith, as in the remission of sins, justification, regeneration, vivification, and salvation, they are hurtful; but if not intermixed, that they are profitable. They teach, that God crowns His own gifts, which are good works, with rewards even of a spiritual nature, but not with salvation and eternal life, because faith without works, they say, is entitled to the crown of eternal life. They teach, that faith alone is like a queen, who walks in a stately manner, with good works as her train of attendants behind her; but if these join themselves to her in front, and embrace her, she is cast from her throne, and called an adulteress. But particularly, when they treat of faith and good works at the same time, they view merit on the one hand, and no merit on the other, making choice of expressions which they use in two different senses, one for the laity, and the other for the clergy, for the laity that its nakedness may not appear, and for the clergy that it may. Consider now, whether a person hearing such things can draw from them any doctrine leading to salvation, or whether he will not rather, from the apparent contradictions therein, become blind, and afterwards grope for the objects of salvation, like a person walking in the dark: who in this case can tell from the evidence of works, whether he hath any faith or not; and whether it is better to omit good works on account of the danger of merit, or to do them for fear of the loss of faith? But do you, my friend, separate and snatch yourself away from such contradictions, and shun evils as sins, and do good, and believe in the Lord, and saving justification will be given you.

XIV.

60. *That the doctrine of the Faith of the present Church ascribes to God human properties; as, that He viewed man from anger, that He required to be reconciled, that He is reconciled through the love He bore the Son, and by His intercession; and that He required to be appeased by the sight of His Son's sufferings, and thus to be brought back to mercy; and that He*

imputes the righteousness of His Son to an unrighteous man who supplicates it from Faith alone; and that thus from an enemy He makes him a friend, and from a child of wrath a child of grace.

BRIEF ANALYSIS.

61. Who does not know, that God is essential mercy and clemency, inasmuch as He is essential love and essential goodness, and that these properties are His esse or essence? And who does not hereby see, that it is a contradiction to assert, that mercy itself, or goodness itself, can view man from anger, become his enemy, turn Himself away from him, and determine on his damnation, and still continue to be the same Divine Esse or God? Such things can scarcely be attributed to a good man, but only to a wicked man, thus not to an angel of heaven, but only to an angel of hell; wherefore it is abominable to ascribe them to God. That they have been ascribed to Him, appears evident from the declarations of many fathers, councils, and churches, from the first ages to the present day; and also from the inferences which have necessarily followed from first principles into their derivatives, or from causes into their effects, as from a head into the members; such as, that He required to be reconciled; that He is reconciled through the love He bears towards the Son, and by His intercession and mediation; that He required to be appeased by the view of the extreme sufferings of His Son, and so to be brought back to mercy, and constrained as it were to show it, and thus from an enemy to be made a friend, and to adopt those who were the children of wrath as the children of grace. That the notion that God can impute the righteousness and merits of His Son to an unrighteous man, who supplicates it from faith alone, is also a mere human invention, will be seen in the last analysis of this little work.

62. They who have perceived that mere human properties are unworthy of God, and yet are attributed to Him, have said, in order to defend the system of justification once conceived, and to varnish over its outside, that anger, revenge, damnation, and the like, are predicated of His justice, and are therefore mentioned in many parts of the Word, and as it were appropriated to God. But by the anger of God, in the Word, is signified evil in man, which, being contrary to God, is called the anger of God; not that God is ever angry with man, but that man, from the evil that is in him, is angry with God; and because evil carries with it its own punishment, as good does

its own reward, therefore while evil punishes the evil-doer, it appears to him as though he was punished by God : the case in this respect is the same as with a criminal, who attributes his punishment to the law, or like a person who blames the fire for burning him when he puts his hand into it, or a drawn sword for wounding him when he rushes upon the point of it, while his adversary is standing upon his own defence : such is the nature of the justice of God. But of this more may be seen in the *Apocalypse Revealed*, where it treats of justice and judgment in God and from God, n. 668. That anger is ascribed to Him, may be seen, n. 635 ; as likewise revenge, n. 658 ; but this is only in the literal sense, which is written by appearances and correspondences, and not in the spiritual sense, wherein truth is in its own light. This I can affirm, that whenever the angels hear any one say, that God determined in anger, on the damnation of the human race, and as an enemy was reconciled by His Son, as by another God begotten from Himself, they are affected in a manner similar to those, who, from an uneasiness in their bowels and stomach, are excited to vomiting ; on which occasions they say, what can be more insane than to affirm such things of God ?

63. The reason why they have ascribed human properties to God, is, because all spiritual perception and illustration is from the Lord alone ; for the Lord is the Word or Divine Truth, and "*is the true light which enlighteneth every man,*" John i. 1, 9 : he also says, "*I am come a light into the world, that whosoever believeth in Me may not abide in darkness,*" John xii. 46 ; and this light, and perception thence derived, enter by influx into such only as acknowledge Him for the God of heaven and earth, and approach Him alone, and not into such as entertain an idea of three Gods, which has been the case from the time the Christian church began to be established : this idea of three Gods, being a merely natural idea, is receptive of no other light than natural light, and cannot be opened to admit and receive spiritual light ; hence it is, that they have seen no other properties in God, than such as are natural. Furthermore, had they seen how incongruous these human properties are to the divine essence, and had they removed them from the article of justification, they must then have entirely departed from their religion, which from the beginning was founded on the worship of three Gods, thus before the time appointed for the New Church, when the fullness and restoration [of the Christian religion] is to take place.

XV.

64. *That from the Faith of the present Church have been produced, and still may be produced, monstrous Births; such as, instantaneous Salvation by an immediate act of Mercy; Predestination; the notions that God has no respect unto the actions of Men, but unto Faith alone; that there is no connection between Charity and Faith; that Man in Conversion is like a Stock; with many more Heresies of the same kind; likewise concerning the Sacraments of Baptism and the Holy Supper, as to the advantages reasonably to be expected from them, when considered according to the Doctrine of Justification by Faith alone; as also with regard to the Person of Christ; and that the Heresies from the first ages to the present day, have sprung up from no other source, than from the idea of Three Gods.*

BRIEF ANALYSIS.

65. That no other salvation is believed at this day, than such as is instantaneous, from an immediate act of mercy, is evident from hence, that a mere faith of the mouth, accompanied with a confidence proceeding from the lungs, and not with charity, (whereby, nevertheless, the faith of the mouth becomes real, and the confidence of the lungs becomes that of the heart,) is supposed to complete all the work of salvation; for if the co-operation is taken away, which is effected through the exercises of charity by man as of himself, the spontaneous co-operation which is said to follow faith of itself, becomes passive action, which is nonsense and a contradiction in terms; for supposing this to be the case, what need would there be of any thing more than some such momentary and immediate prayer as this: "Save me, O God, for the sake of the sufferings of Thy Son, who hath washed me from my sins in His own blood, and presents me pure, righteous, and holy before Thy throne;" and this ejaculation of the mouth might avail even at the hour of death, if not sooner, as a seed of justification. That nevertheless instantaneous salvation, by an immediate act of mercy, is at this day a fiery flying serpent in the church, and that thereby religion is abolished, security introduced, and damnation imputed to the Lord, may be seen in n. 340 of the work concerning *Divine Providence*, published at Amsterdam in the year 1764.

66. Predestination is also a birth conceived and brought forth from the faith of the present church, because it originates in

a belief of instantaneous salvation by an immediate act of mercy, and in a belief that man has not the smallest degree of ability or free-will in spiritual things, concerning which see below, n. 68; that this follows from the forementioned tenets, as one fiery serpent from another, or one spider from another, may be seen above: predestination also follows from the supposition, that man is as it were inanimate in the act of conversion, that he is like a stock, and that afterwards he is unconscious whether he is a stock made alive by grace, or not; for it is said, that God, by the hearing of the Word, gives faith, when and where He willeth, n. 10 (^a), consequently of His good pleasure; and likewise that election is of the mere grace of God, independently of any action on man's part, whether such activity proceed from the powers of nature or of grace: *Formula Concordiæ*, p. 821. App. p. 182. The works which follow faith as evidences thereof, appear to the mind while it reflects on them like the works of the flesh, while the spirit which operates them does not make known from what origin they proceed, but supposes them, like faith, to be the effects of grace and the good pleasure of God. Hence it is plain, that the tenet of predestination hath sprung from the faith of the present church, as a sucker from its root; and I can venture to assert, that it has followed as the almost unavoidable consequence of such faith. This tenet was first broached by the Predestinarians, and afterwards adopted by Godoschalcus, then by Calvin and his followers, and lastly established and confirmed by the Synod of Dort, whence it was conveyed into the church, by the Supra and Infra Lapsarians, as the palladium of religion, or rather as the head of Gorgon or Medusa engraved on the shield of Pallas. But what more detestable, or more cruel notion could have been devised and entertained of God, than that any part of the human race are predestinated to damnation? For it would be a horrible idea, that the Lord, who is essential love and essential mercy, designed that the bulk of mankind should be born for hell, or that myriads of myriads should be born devoted to destruction, or, in other words, born to be devils and satans; and that, out of His divine wisdom, which is infinite, He should make no provision for those who lead good lives, and acknowledge God, whereby they might escape everlasting fire and punishment: whereas the Lord is the Creator and Saviour of all, and He alone leadeth all, and willeth not the death of any; what then can be asserted or conceived more horrible, than that multitudes of nations and people should, under His auspices, and in His sight, from a pre-

destinated decree, be delivered up to the devil as his prey, to glut his insatiate appetite? Yet this is a birth of the faith of the present church; but the faith of the New Church abhors it as a monster.

67. That God has no respect unto the actions of men, but unto faith alone, is a new heresy, the offspring of the two former, concerning which we have already spoken above, n. 64, 65; and what is wonderful, it is derived from faith alone deeply examined and attentively considered, which has been done by the most sagacious divines of this age, and is a third offspring, begotten by that faith, and brought forth by predestination, that she-wolf, as a mother; but whereas it is insane, impious, and machiavelian, it has hitherto been kept included as it were in the uterine coats, or secundines, that came from the mother, lest its hideous form should appear: but the madness and impiety of it may be seen described and exploded in the *Apocalypse Revealed*, n. 463.

68. That there is not any connection between charity and faith, follows from these passages in their doctrine of justification, viz. That faith is imputed for righteousness without works, n. 12, (a): that faith does not justify as being formed from charity, n. 12, (b): that good works are utterly to be excluded, in treating of justification and eternal life, n. 12, (c): that good works are not necessary unto salvation, and that the assertion of their necessity ought to be totally rejected by the church, n. 12, (s) (h) (i) (k): that salvation and faith are neither preserved nor retained by charity and the works thereof, n. 12, (m) (n): that good works, when blended in the matter of justification, are pernicious, n. 14, (s): that the works of the spirit, or of grace, which follow faith as its fruits, contribute nothing to man's salvation, n. 14, (d), and elsewhere: from all which it inevitably follows, that this faith of theirs has no connection with charity, and if it had, that the connection, according to their notion, would become injurious to salvation, because injurious to faith, which thus would no longer be the only means of salvation. That no connection between charity and that faith can actually exist, has been shown above, n. 47, 48, 49, 50; wherefore it may be said, that it was providentially ordered, that the Reformers should be so zealous to reject charity and good works from their faith; for had they conjoined them, it would have been like conjoining a leopard with a sheep, a wolf with a lamb, or a hawk with a dove; that this faith is also described in the Apocalypse by a leopard, may be seen in chap. xiii. 2, and also in the explanation thereof, in the

Apocalypse Revealed, n. 572. But what is a church without faith, and what is faith without charity, consequently what is a church without the marriage of faith and charity? see n. 48: this marriage constitutes the real church, and is the New Church which is now establishing by the Lord.

69. That man in his conversion is like a stock, the faith of the present church acknowledges as its natural offspring in these express words: That man has not the smallest degree of ability in spiritual things, n. 15, ^(a) ^(b) ^(c); that in conversion he is like a stock, a stone, and a statue, and that he cannot so much as accommodate and apply himself to receive grace, but is like something that has not the use of any of the senses, n. 15, ^(c) ^(d); that man has only a locomotive power, whereby he is capable of going to church to hear the Word and the Gospel, n. 15, ^(e); but that a person who is regenerate by virtue of the Holy Ghost, from the new powers and gifts which he has received, does in a certain manner co-operate, n. 15, ^(k); besides many other things to the same purpose. This description of man in his conversion, and during his repentance from evil works, is also an offspring produced from the said egg or womb, that is, from justification by faith alone, to the intent that man's works may be totally abolished, and not suffered to have the least conjunction with faith, not even to touch it. But seeing that such ideas are repugnant to the common perception of all men concerning man's conversion and repentance, they have added the following words: "*There is a wide difference between persons baptized and persons unbaptized, for it is the doctrine of Paul, that all baptized persons have put on Christ, and are truly regenerated; they are then endowed with a freedom of will, whereby they not only can hear the Word of God, but can also assent to the same, and embrace it by faith,*" n. 15, ^(m), and in the *Formula Concordiæ*, p. 675. I appeal to men of understanding, and beg them to weigh and consider, whether this latter quotation be any way consistent with the preceding ones, and whether it be not a contradiction to say that a Christian in a state of conversion is like a stock or a stone, so that he is not able so much as to accommodate himself to the receiving of grace, when yet every Christian is a baptized person, and by baptism became possessed, not only of a power to hear the Word of God, but also to assent to it, and embrace it by faith; wherefore the comparing a Christian to a stock or a stone is a simile that ought to be banished from all Christian churches, and to be done away, like a meteor that vanishes from before the eyes of a man waking out of

sleep; for what can be more repugnant to reason? But in order to elucidate the doctrine of the New Church concerning man's conversion, I will transcribe the following passage from one of the *memorable relations* in the *Apocalypse Revealed*. "How plain is it to see, that every man has liberty to think about God, or not to think about Him; consequently that every man has the same liberty in spiritual things, as he has in civil and moral things: the Lord gives this liberty continually to all; wherefore man becomes guilty or not guilty accordingly: man is man by virtue of this power, whereas a beast is a beast in consequence of its not possessing such a power; so that man is capable of reforming and regenerating himself as of himself, provided he only acknowledge in his heart that his ability is from the Lord: every one who does the work of repentance, is reformed and regenerated: both must be done by man as of himself, but this *as of himself* is also from the Lord, because the Lord gives both the power to will and perform, and never takes it away from any one. It is true that man cannot contribute any thing thereunto, nevertheless he is not created a statue, but a man, to do the work of repentance from the Lord as from himself: in this alone consists the reciprocity of love and faith, and of conjunction thereby, which the Lord earnestly wills to be done on the part of man: in a word, act of yourselves, and believe that you act from the Lord, for thus you will act as of yourselves. But the power so to act is not implanted in man by creation, because to act of himself is the prerogative of the Lord alone, but it is given continually; and in this case in proportion as man does good and acquires truth as of himself, he is an angel of heaven; but in proportion as he does evil, and in consequence thereof confirms himself in what is false, which also is done as of himself, in the same proportion he is a spirit of hell: that in this latter case also man acts as of himself, is evident from his prayers, as when he prays that he may be preserved from the devil, lest he should seduce him, and bring his own evils upon him. Every one however contracts guilt, who believes that he does of himself either good or evil; but not he who believes that he acts as of himself: for whatsoever a man believes he does of himself, that he appropriates to himself; if he believes that he does good of himself, he appropriates to himself that good, and makes it his own, when nevertheless it is of God and from God; and if he believes that he does evil of himself, he also appropriates that evil to himself, and makes it his own, when yet it is of the devil and from the devil."

That many other false tenets, even concerning the sacraments of baptism and the holy supper, as to the benefits reasonably to be expected from them, when considered according to the doctrine of justification by faith alone; as likewise concerning the person of Christ; together with all the heresies from the first ages down to the present day; have flowed from no other source, than from a doctrine founded on the idea of three Gods; we have not room to demonstrate within the limits of this epitome, but it shall be shown and proved at large in the work itself.

XVI.

70. *That the last state of the present Church, when it is at an end, is meant by the Consummation of the Age, and the Coming of the Lord at that period, Matt. xxiv. 3.*

BRIEF ANALYSIS.

71. We read in Matthew, "*The disciples came to Jesus, and showed Him the buildings of the temple; and Jesus said unto them, Verily I say unto you, there shall not be left here one stone upon another, which shall not be thrown down. And the disciples said unto Him, tell us when these things shall be, and especially what shall be the sign of Thy coming; and of the consummation of the age,*" chap. xxiv. 1, 2, 3. At this day, the learned clergy and laity understand, by the destruction of the temple, its destruction by Vespasian; and by the coming of the Lord, and the consummation of the age, they understand the end and destruction of the world: but by the destruction of the temple is not only meant the destruction thereof by the Romans, but likewise the destruction of the present church; and by the consummation of the age, and the coming of the Lord at that period, is meant the end of the present church and the establishment of a New Church by the Lord: that these things are there meant, is evident from the whole of that chapter from beginning to end, which treats solely of the successive declensions and corruptions of the Christian church, even to its destruction, when it is at an end. That by the temple in a limited sense is meant the temple at Jerusalem, in an extensive sense the church of the Lord, in a more extensive sense the angelic heaven, and in the most extensive sense the Lord as to His Humanity, may be seen in the *Apocalypse Revealed*; n. 529. That by the consummation of the age is meant the end of the church, which comes to pass when there remains no truth of doctrine from the Word but what has been falsified,

and thus consummated, is shown in n. 658, 676, 750, of the same work. That by the coming of the Lord is meant His coming in the Word, and at the same time the establishment of a New Church instead of the former, which is then brought to its consummation or end, evidently appears from His own words in the same chapter, from verse 30 to 34 ; as likewise from the two last chapters xxi. and xxii. of the Apocalypse, where are these words : "*I Jesus am the Root and the Offspring of David, the Bright and Morning Star ; and the spirit and the bride say, Come ; and let him that heareth say, Come ; and him that is athirst, let him come : Yea, I come quickly : Amen, even so, come, Lord Jesus,*" chap. xxii. 17, 20.

72. That the church is then at an end, when there are no longer any truths of faith, and hence no goods of charity therein, is self-evident : that falses of faith extinguish the truths of doctrine, and evils of life consume the goods of charity ; and that wherever falses of faith are, there likewise are evils of life, and that wherever evils of life are, there likewise are falses of faith ; will be demonstrated in their proper places, when we come to treat of these matters. The reason why it has been hitherto unknown, that by the consummation of the age is meant the end of the church, is, because when falses are taught, and when the doctrine resulting from them is believed and honoured as orthodox, then it cannot possibly be known that the church is to be brought to a consummation ; for falses are regarded as truths, and truths as falses, and then the false explodes the truth, and blackens it, like ink poured into clear water, or soot thrown upon white paper. For it is the general opinion, and the most learned of the present age proclaim it, that they enjoy the purest light of the Gospel, notwithstanding they are enveloped in thick darkness ; to such a degree of blindness are they reduced by the white speck that has covered over the pupils of their eyes.

73. That in the 24th chapter of Matthew, the 13th of Mark, and the 21st of Luke, where similar passages occur, is not described the destruction of the temple and Jerusalem, but that the successive changes of the state of the Christian church are foretold, in regular order, even to its last state, when it comes to an end, will be shown in the large work ; and in the mean time, it may appear from these words in the abovementioned evangelists : "*Then shall appear the sign of the Son of Man, and then shall all the tribes of the earth wail ; and they shall see the Son of Man coming in the clouds of heaven with power and glory : and He shall send His angels with a great sound of a trumpet, and they shall gather together His elect*

from one end of the heavens to the other end thereof," Matt. xxiv. 30, 31; Mark xiii. 26, 27; Luke xxi. 27: it is well known, that these things were neither seen nor heard at the destruction of Jerusalem, and that it is the prevailing opinion at this day, that they will come to pass at the time of the last judgment. We likewise read of similar things in the Apocalypse, which from beginning to end treats solely of the last state of the church, where are these words: "*Behold, Jesus Christ cometh in the clouds, and all the tribes of the earth shall wail because of Him,*" chap. i. 5, 7: the particular explication of these words may be seen in the *Apocalypse Revealed*, n. 24 to 28; also what is signified by the tribes of the earth, and their wailing, n. 27, 348, 349.

XVII.

74. *That the Infestation from Falses, and thence the Consummation of every Truth, or the Desolation, which at this Day prevails in the Christian Churches, is meant by the great Affliction, such as was not from the Beginning of the World, nor ever shall be,* Matt. xxiv. 21.

BRIEF ANALYSIS.

75. That the successive declensions and corruptions of the Christian church are foretold and described by the Lord in the 24th chapter of Matthew, may be seen above, n. 73: after having spoken of false prophets that should arise, and of the abomination of desolation wrought by them, verses 11, 15, he adds, "*Then shall be great affliction, such as was not from the beginning of the world until now, nor ever shall be,*" verse 21; whence it is evident, that by great affliction, in this as well as in other places throughout the Word, is meant the infestation of truth by falses, until there remain no genuine truth derived from the Word, which is not falsified and by that means consummated. This has come to pass, by reason that the churches have not acknowledged the unity of God in the trinity, and His trinity in unity, in one person, but in three, and hence have founded a church in the mind upon the idea of three Gods, and in the mouth upon the confession of one God; for by this means they have separated themselves from the Lord, and at length to such a degree, that they have no idea left of there being any Divinity in His Human Nature, (see the *Apocalypse Revealed*, n. 294,) when nevertheless the Lord as to His Humanity is Divine Truth Itself, and Divine Light Itself, as He

abundantly teaches in His Word; hence is the great affliction so prevalent at the present day: that this has been principally brought on by the doctrine of justification and imputation through the medium of faith alone, will be shown in the following pages.

76. This affliction, or infestation of truth by falses, is treated of in seven chapters of the Apocalypse; and is what is meant by the black horse and the pale horse going forth from the book, the seals whereof the Lamb had opened, chap. vi. 5 to 8; and by the beast ascending out of the abyss, which made war against the two witnesses, and slew them, chap. xi. 7, and following verses; as also by the dragon which stood before the woman who was ready to be delivered, in order to devour her child, and pursued her into the desert, and there cast out of his mouth water as a flood, that he might cause her to be carried away of the flood, chap. xii.; and likewise by the beast out of the sea, whose body was like that of a leopard, his feet like those of a bear, and his mouth like that of a lion, chap. xiii. 2; also by the three unclean spirits like frogs, which came out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet, chap. xvi. 13; and moreover by these particulars, that after the seven angels had poured out the phials of the wrath of God, wherein were the seven last plagues, upon the earth, upon the sea, upon the rivers and fountains, upon the sun, upon the throne of the beast, upon Euphrates, and last of all upon the air, there was a great earthquake, such as had never been seen since men were created upon the earth, chap. xvi.: the earthquake here signifies an inversion of the church, which is occasioned by falses and falsifications of truth. The like things are understood by these words: "The angel put forth his sickle, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God; and the wine-press was trodden, and blood came out of the wine-press, even unto the horses' bridles, for the space of a thousand and six hundred furlongs," chap. xiv. 19, 20; where blood signifies truth falsified: besides many other passages to the same purpose, in those seven chapters: but if you desire further information in this matter, turn to the explication thereof, and the memorable relations at the end of the chapters.

XVIII.

77. That there would be neither Love, nor Faith, nor the Knowledges of Good and Truth, in the last time of the Chris-

tian Church, when it draws to an end, is understood by these words in the same 24th chapter of Matthew: "After the affliction of those days, the Sun shall be darkened, and the Moon shall not give her light, and the Stars shall fall from Heaven, and the Powers of the Heavens shall be shaken," verse 29.

BRIEF ANALYSIS.

78. In the prophetic parts of the Word, the like things are said of the sun, moon, and stars, as here in Matthew, chap. xxiv. 29. Thus it is written in Isaiah: "*Behold the cruel day of Jehovah cometh, the stars of heaven and the constellations thereof shall not give their light, the sun shall be darkened at his rising, and the moon shall not cause her light to shine,*" Isaiah xlii. 9, 10: so in Ezekiel: "*When I shall put thee out, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light, and I will set darkness upon thy land,*" xxxii. 7, 8: in Joel: "*The day of Jehovah cometh, a day of darkness; the sun and moon shall not give their light, and the stars shall withdraw their shining,*" ii. 10: again in the same prophet: "*The sun shall be turned into darkness, and the moon into blood, before the great day of Jehovah shall come,*" iii. 4: "*The day of Jehovah is near in the valley of decision; the sun and moon are darkened,*" iv. 15: in the Apocalypse: "*The fourth angel sounded, and the third part of the sun was smitten, and the third part of the stars, and the day shone not for a third part of it,*" vii. 12: and in another place, "*The sun became black as sackcloth of hair, and the moon became as blood,*" vi. 12. All the former passages treat of the last time of the Jewish church, which was when the Lord came into the world; the same thing is meant here in Matthew and in the Apocalypse, only in reference to the last time of the Christian church, when the Lord is to come again, but in the Word, which is Himself, and in which He is; wherefore immediately after those words in Matthew xxiv. 29, it follows, "*And then shall appear the sign of the Son of Man coming in the clouds of the heavens,*" verse 30. By the sun, in the above passages, is meant love, by the moon, faith, and by the stars, the knowledges of good and truth, and by the powers of the heavens, those three as the supports and firmaments of the heavens where angels are, and of the churches where men are: by the above, therefore, collected into one sense, is meant, that there would be no love, nor faith, nor knowledges of good and truth, remaining in the Christian

church, in the last time thereof, when it draws to its end. That the sun signifies love, has been shown in the *Apocalypse Revealed*, n. 53, 54, 413, 796, 831, 961; that the moon signifies faith, n. 53, 332, 413, 423, 533; that the stars signify knowledges of good and truth, n. 51, 74, 333, 408, 419, 954, of the same work.

79. That, according to the above prediction, there is at this day so great darkness throughout the Christian churches, that the sun gives no light by day, nor the moon and stars any light by night, is occasioned solely by the *doctrine of justification by faith alone*; for it inculcates faith as the only means of salvation; of the influx, progress, indwelling, operation, and efficacy of which no one has hitherto seen any sign; and into which neither the law of the decalogue, nor charity, nor good works, nor repentance, nor desires after newness of life, have any entrance, or are in the smallest degree connected with it; for it is asserted, that they spontaneously follow, without being of any use either to preserve faith or to procure salvation. The above doctrine likewise teaches, that faith alone imparts to the regenerate, or those who are possessed of it, full liberty, so as to be no longer under the law; moreover that Christ covers over their sins before God the Father, who forgives them as though they were not seen, and crowns them with renovation, holiness, and eternal life. These and many other things of a like nature are the interiors of that doctrine; the exteriors, which do not gain admission, are valuable sayings concerning charity, good works, acts of repentance, and exercises of the law; yet these are accounted by them merely as slaves and drudges, which follow their mistress, faith, without being permitted to join in her company: but forasmuch as they know that the laity account these things as equally necessary to salvation with faith, they carefully subjoin them in their sermons and discourses, and pretend to conjoin them with and insert them into justification; this, however, they do merely to tickle the ears of the vulgar, and to defend their oracles, that they may not appear mere riddles, or like the vain responses of sooth-sayers.

80. In order to confirm the above assertions, I will adduce the following passages from the *Formula Concordiæ*, (concerning which see n. 9,) lest any one should think that these things have been unjustly laid to their charge: That the works of the second table of the decalogue are civil duties, and belong to external worship, which man is able to do of himself; and that it is a folly to dream that such works can justify, page 84,

85, 102 : that good works are to be utterly excluded from the business of justification by faith, p. 589, 590, 591, 704 to 708 : that good works do not in any wise enter into justification, p. 589, 702. App. 62, 173 : that good works do not preserve salvation nor faith, p. 590, 705. App. p. 174 : that neither does repentance enter into justification by faith, p. 165, 320. App. p. 158 : that repentance is nothing more than praying to God, acknowledging the truth of the gospel, giving of thanks, being obedient to the magistracy, and following one's calling, p. 12, 198. App. p. 158, 159, 172, 266 : that renovation of life has likewise nothing to do with justification, p. 585, 685, 688, 689. App. p. 170 : that attention to obedience for the time to come, in like manner, neither enters into faith, nor justifies, p. 90, 91, 690. App. p. 167 : that the regenerate are not under the law, but are delivered from the bondage thereof, and are only in the law, and under grace, p. 722, and elsewhere : that the sins of the regenerate are covered over by the merit of Christ, p. 641, 686, 687, 719, 720 : besides many other passages to the same purport. It is to be observed, that all Protestants, as well those who call themselves Gospellers, as those who call themselves the Reformed, teach in like manner justification by faith alone, see above, n. 17, 18.

81. It is a wonderful circumstance, that the doctrine of justification of faith alone prevails at this day over every other doctrine throughout all reformed Christendom, and is esteemed almost as the only important point of theology in the sacred order : this is what all young students among the clergy greedily learn and imbibe at the universities, and what they afterwards teach in the churches, and publish in print, as if they were inspired with heavenly wisdom, and whereby they endeavour to acquire to themselves a name, and the reputation of superior learning, as well as diplomas, licenses, and other honorary rewards : and these things are done, notwithstanding it is owing to this doctrine alone, that the sun is at this day darkened, the moon deprived of her light, and the stars are fallen from heaven, that is, have perished. It has been certified unto me, that the doctrine of faith in imputed righteousness has blinded the minds of men at this day to such a degree, that they will not, and therefore as it were cannot, see any divine truth by the light of the sun, nor by the light of the moon, but only by the light of a fire by night ; on which account I will venture to assert, that supposing divine truths concerning the conjunction of charity and faith, concerning heaven, the Lord, and eternal happiness, to be sent down from heaven engraved in

silver characters, they would not be thought worthy to be read by the sticklers for justification; but the case would be quite otherwise supposing a paper concerning justification by faith alone to be brought them from hell. It is also said in the *Formula Concordiæ*, that the article of justification by faith alone, or the righteousness of faith, is the chief article in the whole Christian doctrine; and that the works of the law are utterly to be excluded from this article, p. 17, 61, 62, 72, 89, 683. App. p. 164.

XIX.

82. *That they who are in the present justifying Faith, are meant by the he-goats in Daniel and in Matthew.*

BRIEF ANALYSIS.

83. It is written in Daniel, "*I saw in a vision a ram, which had two horns that were high, but the higher came up last; and that the horn pushed westward, and northward, and southward, and made itself great. Then I saw a he-goat coming from the west, over the face of the whole earth, which had a horn between its eyes; and that he ran to the ram in the fury of his strength, and broke his two horns, and cast him down to the earth, and stamped upon him: but that the great horn of the he-goat was broken, and instead of it there came up four horns: and out of one of them came forth a little horn which waxed exceeding great towards the south, towards the east, and towards the comeliness, and even to the host of heaven; and it cast down of the host and of the stars to the earth, and stamped upon them: yea, he magnified himself to the Prince of the host, and took from him the daily sacrifice, and cast away the place of his sanctuary, for he cast down truth to the earth. And I heard one saint saying, how long shall this vision be, the daily sacrifice, and the wasting transgression, that both the holy thing and the host should be given to be trodden under foot? And he said, even to the evening the morning, then shall the holy thing be justified,*" chap. viii. 2 to 14. That this vision is a prediction of the future states of the church, is very evident, for it declares, that the daily sacrifice was taken away from the Prince of the host, the habitation of his sanctuary cast down, and that the he-goat cast down truth to the earth: moreover, that a saint said, how long shall this vision be, that both the holy thing and the host should be given to be trodden under foot; and that this should be even to the evening the morning, when the holy thing

shall be justified : by the evening the morning is meant the end of the old church, when a New Church commences.

84. In Matthew we read these words : "*Then shall the Son of Man say to the he-goats on his left hand, depart from Me, for I was hungry, and ye gave Me no meat ; I was thirsty, and ye gave Me no drink ; I was a stranger, and ye took Me not in ; I was naked, and ye clothed Me not ; I was sick and in prison, and ye visited Me not ; and these shall go away into eternal punishment.*" That the same persons are here meant by he-goats and sheep, as by the he-goat and ram in Daniel, is very evident : that by he-goats are meant those who are in the present justifying faith, appears from this circumstance, that unto the sheep are enumerated works of charity, and it is said that they did them ; and that unto the he-goats the same works of charity are enumerated, but it is said that they did them not, and that they are therefore sentenced to condemnation : for they who are in the present justifying faith, neglect works, because they deny them to have any thing of salvation or of the church in them. When charity is thus removed, good works, which appertain to charity, become so totally forgotten and obliterated, that they are never more remembered, nor is the least effort made to recall them to mind when the law of the decalogue is read. It is a general rule in religion, that in proportion as any one does not will good, and hence does not do it, in the same proportion he wills evils, and hence does them ; and on the contrary, that in proportion as any one does not will evils, and hence does not commit them, in the same proportion he wills good, and hence does good ; these latter are the sheep, but the former are the he-goats. If all evil persons had been meant by the he-goats, instead of the works of charity which they had not done, the evils which they had done would have been enumerated.

85. That no other than the persons above described are meant by the he-goats, has been manifested to me by experience in the spiritual world ; in which world there appear all things that are in the natural world, such as houses and palaces, paradises and gardens, with trees of every kind ; likewise fields and tillage lands, as also plains and green pastures, together with flocks and herds ; and all resembling those upon our earth ; nor is there any other difference, than that in the natural world they are from a natural origin, but in the spiritual world from a spiritual origin. There I have often seen sheep and he-goats, also combats between them, like that described in Daniel, chap. viii. I have seen he-goats with horns

bent forwards and backwards, and rushing with fury upon the sheep; I have seen some he-goats with two, and others with four horns, with which they vehemently struck at the sheep; and when I looked to discover what this meant, I saw some persons disputing together about faith conjoined with charity, and faith separated from charity; from whence it plainly appeared, that the present justifying faith, which, considered in itself, is a faith disjoined from charity, is the he-goat, and that faith conjoined with charity is the sheep.

86. The like persons are meant by he-goats in Zechariah: "*Mine anger was kindled against the shepherds, and I will visit the he-goats,*" x. 3: and in Ezekiel: "*Behold I judge between cattle and cattle, between the rams and the he-goats; seemeth it a small thing unto you, to have eaten up the good pasture, but ye must tread down with your feet also the residue of the pastures? Ye thrust all the infirm sheep with your horns, until ye have dispersed them; therefore will I save My flock, that it be no more a prey,*" xxxiv. 17, 18, 22, and following verses.

XX.

87. *That they who have confirmed themselves in the present justifying Faith, are meant in the Apocalypse by the Dragon, and his two Beasts, and by the Locusts; and that this same Faith, when confirmed, is there meant by the great City which is spiritually called Sodom and Egypt, where the two Witnesses were slain, as also by the Pit of the Abyss, whence the Locusts came forth.*

BRIEF ANALYSIS.

88. That seven chapters of the Apocalypse treat of the perverted state of the church among the Reformed, and two chapters of the perverted state of the church among the Roman Catholics, and that the states of both churches, as existing at the present day, are sentenced to damnation,* has been shown in the explication thereof, in a work entitled, *The Apocalypse Revealed*, and that not by uncertain conjectures, but by full proofs. That by the dragon, treated of in the 12th chapter, are meant those in the Reformed churches, who make God three, and the Lord two, and who separate charity from faith,

* It is not to be supposed from hence, that all the individual members of those churches have incurred this dreadful sentence; the constant testimony of our author is, that all with whom falses of doctrine are not confirmed by evil of life, are eventually saved.

by making their faith spiritual and saving, and not charity, see n. 532 to 565, and the *Memorable Relation* adjoined, n. 566. That they are further described by the two beasts, one rising out of the sea, and the other out of the earth, as related in chap. xiii. see n. 567 to 610, and the *Memorable Relation*, n. 611. That they are also described by the locusts, which came forth out of the pit of the abyss, as mentioned in chap. ix. see n. 419 to 442. That this same faith, when confirmed, is meant by the great city, which is spiritually called Sodom and Egypt, where the two faithful witnesses were slain, as related in chap. xi. see n. 485 to 530, particularly n. 500 to 503, and the *Memorable Relation*, n. 531. That they are also meant by the pit of the abyss, out of which issued smoke as out of a great furnace, and the sun and the air were darkened, and then locusts came forth, as described in chap. ix. see n. 421 to 424.

89. That I might be assured and fully convinced, that by the pit of the abyss nothing else is meant than the faith of the dragon, which is a faith conceived from an idea of three Gods, and from having no idea of the Divinity of the Human Nature of Christ, and which is called faith alone justifying, regenerating, quickening, sanctifying and saving; it was given me to look into that abyss, to converse with those who are therein, and likewise to see the locusts which came out thence; from which ocular demonstration, that pit, together with the abyss, is described by me in the *Apocalypse Revealed*; and because a description from ocular demonstration may be relied on, it shall be transcribed from that work, where it is described as follows.

“That pit, which is like the mouth of a furnace, appears in the southern quarter; and the abyss beneath it is of great extent towards the east; they have light even there, but if light from heaven be let in, there is immediate darkness; wherefore the pit is closed up at the top. There appear in the abyss huts constructed of brick, which are divided into distinct cells, in each of which is a table, whereon lie papers, with some books: every one there sits at his own table, who in this world had confirmed justification and salvation by faith alone, making charity a merely natural and moral act, and the works thereof only works of civil life, whereby men may reap advantage in the world, but if done for the sake of salvation, they condemn them, and some even rigorously, because human reason and will is in them. All who are in this abyss have been scholars and learned men in the world; and among them

are some metaphysicians and scholastic divines, who are there esteemed above the rest. But their lot is as follows: when first they come thither, they take their seats in the first cells, but as they confirm faith by excluding the works of charity, they leave the first seats, and enter into cells nearer the east, and thus successively till they come towards the end, where they are who confirm those tenets from the Word; and because they then cannot but falsify the Word, their huts vanish, and they find themselves in a desert. There is also an abyss beneath that abyss, where those are who in like manner have confirmed justification and salvation by faith alone, but who in their spirit have denied the existence of a God, and in their heart have made a jest of the holy things of the church; there they do nothing but quarrel, tear their garments, get upon the tables, stamp with their feet, and assail each other with reproaches; and because it is not permitted them to hurt any one, they use threatening words, and shake their fists at each other."

90. That I might also be assured and convinced, that they who have confirmed themselves in the present justifying faith, are meant by the dragon, it was given me to see many thousands of them assembled together, and they then appeared at a distance like a dragon with a long tail, which seemed full of spikes like thorns, which signified falsities. Once also there appeared a still greater dragon, which, raising up his back, lifted up his tail towards heaven, and endeavoured to draw down the stars from thence: stars there signify truths.

XXI.

91. *That unless a New Church be established by the Lord, no one can be saved; and that this is meant by these words, "Unless those Days should be shortened, there should no Flesh be saved." Matt. xxiv. 22.*

BRIEF ANALYSIS.

92. By shortening those days, is meant the putting an end to the present church, and establishing a new one; for, as has been already observed, the 24th chapter of Matthew treats of the successive declensions and perversions of the Christian church, even to the consummation and end thereof, and of the coming of the Lord at that period. The reason why no flesh could be saved, unless those days should be shortened, is, because the faith of the present church is founded on the

idea of three Gods, and with this idea no one can enter heaven; consequently no one can enter heaven with the faith of the present church, because the idea of three Gods is in all and every part thereof; and besides, in that faith there exists no life from the works of charity: that the faith of the present church cannot be conjoined with charity, and produce any fruits which are good works, was shown above, n. 47 to 50. There are two things which form heaven in man, viz. the truths of faith and the goods of charity; the truths of faith occasion the presence of the Lord, and point out the way to heaven, and the goods of charity effect conjunction with the Lord, and introduce into heaven; and every one is there introduced into light according to his affection of truth, and into heat according to his affection of good: that the affection of truth is faith in its essence, and the affection of good charity in its essence, and that the marriage of them both constitutes the church, may be seen above, n. 48; the church and heaven make one. That these three are not in the churches of the present day, which are built upon faith alone, has been fully shown in the preceding pages.

93. I have sometimes, in the spiritual world, conversed with the maintainers of justification by faith alone, and have told them that their doctrine is erroneous, and likewise absurd, that it brings on security, blindness, sleep, and night, in spiritual things, and thereby death to the soul, thus exhorting them to desist from it. But I have received for answer, Why should we desist? Does not the pre-eminence of the clergy above the laity, in point of erudition, depend upon this doctrine? To which I replied, that it should seem from hence, that they regarded not so much the salvation of souls, as their own pre-eminence; and that because they had applied the truths of the Word to confirm their own false principles, and thereby had adulterated them, they were become angels of the abyss, called Abaddons and Apollyons, Apoc. ix. 11; by whom are signified the destroyers of the church by a total falsification of the Word: see the explication thereof, n. 440, and the *Memorable Relation*, n. 566, in the *Apocalypse Revealed*. But they answered, How can this be? Are we not, by our knowledge of the mysteries of that doctrine, oracles? And do we not from that doctrine give answers as from our sanctuary? wherefore we are not Apollyons, but Apollos. On hearing this, I replied with indignation, If ye are Apollos, ye are also Leviathans, the first class of you are crooked Leviathans, and the second class of you are oblong Leviathans, whom God will visit with his

sharp and great sword, Isaiah xxvii. 1 : but they laughed at these words. What is meant by being visited and perishing by the sword, may be seen in the *Apocalypse Revealed*, n. 52.

94. The great arcanum, why, unless a New Church be established by the Lord, no flesh can be saved, is this; that as long as the dragon with his crew remains in the world of spirits, into which he was cast from heaven, so long no divine truth, united with divine good, can pass from the Lord to men on earth, but it is either annihilated or perverted, so that salvation is thereby rendered impossible to be attained : this is what is meant in the Apocalypse by the following passage : "*And the dragon was cast out into the earth, and his angels were cast out with him : woe to the inhabitants of the earth and the sea, for the devil is come down unto them, having great wrath ; and he persecuted the woman, who brought forth a Son,*" chap. xii. 9, 12, 13 : but after the dragon was cast into hell, chap. xx. 10, then it was that John saw the New Heaven and the New Earth, and saw the New Holy Jerusalem coming down from God out of heaven, Apoc. xxi. 1, 2, &c. What is meant by the dragon, and who the dragons are, may be seen above, n. 47.

XXII.

95. *That the Opening and Rejection of the Tenets of the Faith of the present Church, and the Revelation and Reception of the Tenets of the Faith of the New Church, is meant by these words in the Apocalypse : " He that sat upon the throne said, Behold I will make all things New ; and He said unto me, Write, for these Words are true and faithful,"* chap. xxi. 5.

BRIEF ANALYSIS.

96. He that sat upon the throne, that is, the Lord, said these things unto John, when he saw the New Jerusalem coming down from God out of heaven : that by the New Jerusalem is meant a New Church, will be shown in the following chapter. The reason why the falsities of the tenets of the faith of the present church must first be opened and rejected, before the truths of the tenets of the New Church can be revealed and received, is, because they do not agree together, no, not in one single point or particular ; for the tenets of the present church are founded upon a faith, in which, whether there be any essential of the church, or not, is unknown : now the essentials of the church, which conjoin them-

selves with a faith directed to one God, are charity, good works, repentance, and a life according to the divine laws; and forasmuch as these together with faith affect and move the human will and thought, they conjoin man to the Lord, and the Lord to man: since therefore none of these essentials enter into the faith of the present church at the time it takes place, which is called the act of justification, it cannot possibly be known whether this faith be in man, or not, consequently whether it be any thing, or only an idea of something; for they say, that man in the act of justification is like a stock or a stone, and that he can neither will, think, co-operate, no, nor even apply or accommodate himself to the reception thereof in the smallest degree, see above, n. 15, (c) (d): since therefore the case is such, that no one can guess, much less know, whether that faith be in him, and thus whether it be in him like a painted flower, or like a flower growing in a field; or whether it be like a bird flying by him, or like a bird that hath built her nest in him; I ask by what tokens or signs is this to be known? If it be answered, that it is to be known by charity, good works, repentance, and exercises of the law, which follow after this faith, and yet have no connection with it; I leave it to men of sense to determine, whether things, that have no connection with faith, can possibly be proper signs and evidences thereof; for this faith of theirs, they say, is neither preserved nor retained by the above-mentioned works of charity, see above, n. 12, (m) (n). From what has been said we may draw the following conclusion, viz. that in the faith of the present day there exists nothing of the church, and consequently that it is not any thing, but only an idea of something: since then this faith is of such a nature, it is deservedly to be rejected, yea, it rejects itself, as a thing that bears no relation to a church.

97. But widely different is the case with the tenets or doctrinals of the New Church; these are all essentials, in each whereof there is heaven and the church; and they regard this as their end, viz. that man may be in the Lord, and the Lord in man, according to His own words in John, chap. xiv. 20; and chap. xv. 4, 5, 6: it is this conjunction alone which constitutes the Christian Church. From these few observations it may clearly appear, what is meant by these words of the Lord: *"He that sat upon the throne said, Behold I will make all things New; and He said, Write, for these Words are true and faithful,"*

98. The sole reason why the Christian world has fallen

into a faith, which has put away from itself all the truths and goods of heaven and the church, even to the separation thereof, is, because they have divided God into three persons, and have not believed the Lord God the Saviour to be one with God the Father, and thus have not approached Him immediately; when nevertheless He alone as to His Humanity is essential Divine Truth, "*which is the Word, which was God with God, and is the true Light which enlighteneth every man; and became flesh,*" John i. 1, 2, 9, 14. That He is essential truth, and thus essential light, is also testified in other places; for He saith, "*I am the Light of the world,*" John viii. 22. chap. ix. 5: and in another place: "*While ye have the Light, believe in the Light, that ye may be the children of Light: I am come a Light into the world, that whosoever believeth in Me, may not abide in darkness,*" John xii. 36, 46: in the Apocalypse: "*I am Alpha and Omega, the Beginning and the End, the First and the Last, the Bright and Morning Star,*" chap. xxii. 13, 16: and in Matthew: "*When Jesus was transformed, His face shone as the sun, and His raiment became as the light,*" chap. xvii. 12. Hence it appears why and whence this imaginary faith came into the world, namely, because they have not approached the Lord; and I can, from all my experience, as well as from positive assurance from heaven, with the utmost certainty declare, that it is impossible to derive a single genuine theological truth from any other source than from the Lord alone; nay, that to derive it from any other source is as impossible, as it is to sail from England or Holland to the Pleiades, or to ride on horseback from Germany to Orion in the sky.

XXIII.

99. *That the New Church about to be established by the Lord, is the New Jerusalem, treated of in the Apocalypse, chap. xxi. and xxii. which is there called the Bride and the Wife of the Lamb.*

BRIEF ANALYSIS.

100. The reason why the New Church is meant by the New Jerusalem coming down from God out of heaven, Apoc. xxi. is, because Jerusalem was the metropolis of the land of Canaan, and therein was the temple and the altar, and there also the sacrifices were offered, consequently divine worship was there performed, which every male throughout the land was required to attend three times a year. A further reason

is, because the Lord was in Jerusalem, and taught in its temple, and afterwards glorified His Humanity there; hence it is, that by Jerusalem is signified the church. That by Jerusalem is meant the church, is very clear from the prophecies in the Old Testament concerning a New Church to be established by the Lord, wherein it is called Jerusalem. I shall only adduce the following passages, from which any one of interior reason may see, that by Jerusalem is meant the church.

"Behold I create a new heaven and a new earth, and the former shall not be remembered; behold I will create Jerusalem an exultation, and her people a gladness, that I may exult over Jerusalem, and be glad over My people. Then the wolf and the lamb shall feed together: they shall not do evil in all the mountain of My holiness," Isaiah lxxv. 17, 18, 19, 25. *"For Zion's sake I will not be silent, and for Jerusalem's sake I will not rest, until her righteousness goeth forth as splendour, and her salvation as a lamp that burneth. Then the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall utter; and thou shalt be a crown of beauty, and a diadem of a kingdom, in the hand of thy God: Jehovah shall be well pleased in thee, and thy land shall be married. Behold thy salvation shall come, behold His reward is with Him: and they shall call them, the people of holiness, the redeemed of Jehovah; and thou shalt be called, a city sought out, not deserted,"* Isaiah lxiii. 1 to 4, 11, 12. *"Awake, awake, put on thy strength, O Zion, put on the garments of thy beauty, O Jerusalem, the city of holiness; for henceforth there shall no more come into thee the uncircumcised and the unclean; shake thyself from the dust, arise, sit down, O Jerusalem. The people shall know My name in that day; for I am He that doth speak, behold it is I: Jehovah hath comforted His people, He hath redeemed Jerusalem,"* Isaiah lii, 1, 2, 6, 9. *"Shout with joy, O daughter of Zion, be glad with all thy heart, O daughter of Jerusalem; the king of Israel is in the midst of thee; fear not evil any more; he will be glad over thee with joy, he will rest in thy love, he will rejoice over thee with shouting; I will make you a name and a praise among all the people of the earth,"* Zeph. iii. 14 to 17, 20. *"Thus saith Jehovah thy Redeemer, saying to Jerusalem, Thou shalt be inhabited,"* Isaiah xlv. 24, 26. *"Thus saith Jehovah, I will return to Zion, and dwell in the midst of Jerusalem, whence Jerusalem shall be called the city of truth, and the mountain of Jehovah Zebaoth the mountain of holiness,"* Zech. viii. 3, 20, to 23. *"Then shall ye*

know, that I am Jehovah your God, dwelling in Zion, the mountain of holiness, and Jerusalem shall be holiness; and it shall come to pass in that day, that the mountains shall drop down with new wine, and the hills shall flow with milk, and Jerusalem shall sit fast from generation to generation," Joel iv. 17 to 21. "In that day shall the branch of Jehovah be beauty and glory; and it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, every one that is written for life in Jerusalem," Isaiah iv. 2, 3. "In the last days the mountain of the house of Jehovah shall be established as the head of the mountains, for out of Zion shall go forth doctrine, and the word of Jehovah from Jerusalem," Micah iv. 1, 2, 8. "At that time they shall call Jerusalem the throne of Jehovah, and all nations shall be gathered to Jerusalem for the name of Jehovah, neither shall they go any more after the confirmation of their own evil heart," Jer. iii. 17. "Look upon Zion, the city of our stated feasts, let thine eyes see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; the nails thereof shall never be removed, and the cords thereof shall not be broken," Isaiah xxxiii. 20; not to mention other passages, as Isaiah xxiv. 3. chap. xxxvii. 32. chap. lxvi. 10 to 14. Zech. xii. 3, 6 to 10. chap. xiv. 8, 11, 12, 21. Malachi iii. 2, 4. Psalm cxxii. 1 to 7. Psalm cxxx. 4, 5, 6. That by Jerusalem in the above passages is meant a church to be established by the Lord, and not the Jerusalem inhabited by the Jews, is plain from every particular of its description therein; as that Jehovah God was about to create a new heaven and a new earth, and also a Jerusalem at the same time; and that this Jerusalem would be a crown of beauty, and a diadem of a kingdom; that it is to be called holiness, and the city of truth, the throne of Jehovah, a quiet habitation, a tabernacle that shall not be taken down; that the wolf and the lamb shall feed together therein, and that the mountains shall drop down with new wine, and the hills flow with milk, and that it should remain from generation to generation; besides other circumstances, as respecting the people therein, that they should be holy, all written for life, and should be called the redeemed of Jehovah. Moreover all those passages treat of the coming of the Lord, and particularly of His second coming, when Jerusalem shall be such as is there described; for heretofore she has not been married, that is, has not been the bride and the wife of the Lamb, as the New Jerusalem is said to be in the Apocalypse. The former or present church is meant by Jerusalem in Daniel, and its commencement is there describ-

ed in these words: "*Know therefore and understand, that from the going forth of the word, unto the restoring and building of Jerusalem, even unto Messiah the Prince, shall be seven weeks; afterwards in sixty and two weeks it shall be restored, and the street and the ditch shall be built, but in distress of times,*" chap. ix. 25: but its end is described by these words: "*At length upon the bird of abominations shall be desolation, and even to the consummation and decision it shall drop upon the devastation,*" verse 27: this last passage is alluded to in the following words of the Lord in Matthew: "*When ye shall see the abomination of desolation foretold by Daniel the prophet, standing in the holy place, let him that readeth note it well,*" chap. xxiv. 15. That by Jerusalem, in the places above adduced, is not meant the Jerusalem inhabited by the Jews, may appear from those places in the Word, where it is said of that city, that it was entirely destroyed, and that it was to be destroyed, as in Jer. v. 1. chap. vi. 7. chap. vii. 17, 18, &c. chap. viii. 6, 7, 8, &c. chap. ix. 10, 11, 13, &c. chap. xiii. 9, 10, 14. chap. xiv. 16. Lament. i. 8, 9, 17. Ezech. iv. 1 to the end. chap. v. 9 to the end. chap. xii. 18, 19. chap. xv. 6, 7, 8. chap. xvi. 1 to 63. chap. xxiii. 1 to 40. Matt. xxiii. 37, 38. Luke xix. 41 to 44. chap. xxi. 20, 21, 22. chap. xxiii. 28, 29, 30; besides many other passages; and also where it is called Sodom, as in Isa. iii. 9. Jer. xxiii. 14. Ezech. xvi. 46, 48; and in other places.

101. That the church is the Lord's, and that by virtue of a spiritual marriage, which is that of good and truth, the Lord is called the Bridegroom and the Husband, and the church the bride and the wife, is known among Christians from the Word, particularly from the following passages: John said of the Lord, "*He that hath the bride is the Bridegroom, but the friend of the Bridegroom is he who standeth and heareth Him, and rejoiceth because of the Bridegroom's voice,*" John iii. 29: "*Jesus said, while the Bridegroom is with them, the children of the marriage cannot fast,*" Matt. ix. 15. Mark ii. 19, 20. Luke v. 34, 35: "*I saw the holy city New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband,*" Apoc. xxi. 2. "*The angel said unto John, come and I will show thee the bride, the Lamb's wife, and from a mountain he showed him the holy city Jerusalem,*" Apoc. xxi. 9: "*The time of the marriage of the Lamb is come, and His wife hath made herself ready; blessed are they who are called unto the marriage supper of the Lamb,*" Apoc. xix. 7, 9: "*I am the Root and Offspring of David, the*

Bright and Morning Star : the spirit and the bride say, Come; and let him who heareth say, Come; and him that is athirst, Let him come; and whosoever will, let him take the water of life freely," Apoc. xxii. 16, 17.

XXIV.

102. That the Faith of the New Church cannot by any means be together with the Faith of the former Church, and that in case they be together, such a collision and conflict will ensue, as to destroy every thing relating to the Church in man.

BRIEF ANALYSIS.

103. The reason why the faith of the New Church cannot by any means be together with the faith of the former or present church, is, because they do not agree together in one third, no nor even in one tenth part. The faith of the former church is described in the Apocalypse, chap. xii. by the dragon, but the faith of the New Church by the woman surrounded with the sun, having upon her head a crown of twelve stars, whom the dragon persecuted, and at whom he cast water as a flood, that he might swallow her up, see above, n. 87 to 90; these two cannot be together in one city, much less in one house, consequently they cannot be together in one mind; or should they be together, the unavoidable consequence must be, that the woman would be continually exposed to the rage and insanity of the dragon, and in fear lest he should devour her son; for it is said in the Apocalypse, chap. xii. that the dragon stood before the woman who was ready to be delivered, in order to devour her child, and that the woman, after she had brought forth the man-child, fled into the desert, verses 1, 4, 6, 14 to 17. The faith of the former church is a faith of the night, for human reason has no perception of it, wherefore it is also said, that the understanding must be kept in obedience thereunto: nay, it is not even known whether it be within man or without him, because nothing of man's will and reason enters into it, no, nor charity, good works, repentance, the law of the decalogue, with many other things which really exist in the mind of man; that this is the case, may be seen above, n. 79, 80, 96, 97, 98: but the faith of the New Church enters into a conjugal covenant with all these, and conjoins itself to them; and being thus in the heat of heaven, it is also in the light thereof, and is a faith of light: now a faith of night and a faith of light can no more be together, than an owl and

a dove in one nest; for in such case the owl would lay her eggs, and the dove hers, and after sitting, the young of both would be hatched, and then the owl would tear in pieces the young of the dove, and would give them to her own young for food; for an owl is a bird of prey. There is a further reason why the faith of the former church and the faith of the New Church cannot possibly be together, and that is, because they are heterogeneous [or diametrically opposite to each other in their nature and quality]; for the faith of the former church springs from an idea of three Gods, see n. 30 to 38, but the faith of the New Church from the idea of one God; and as there hence arises a heterogeneity or repugnance to each other, there must inevitably, supposing them to be together, be such a collision and conflict, as would prove fatal to every thing relating to the church; or, in other words, man would either fall into a delirium, or into a state of insensibility as to spiritual things, until at length he would scarcely know what the church is, or whether there be any church at all. From what has been said it follows, that they who have confirmed themselves in the faith of the old church, cannot, without endangering their spiritual life, embrace the faith of the New Church, until they first have narrowly examined, rejected, and thus extirpated the former faith, together with its young or eggs, that is to say, its tenets; the true nature or quality of which has been already shown in the foregoing pages, particularly at n. 64 to 69.

104. The like would happen if a person should embrace the faith of the New Church, and retain the faith of the old church concerning the imputation of the righteousness or merit of the Lord; for from this, as from their root, all the tenets of the former church, like so many young shoots, have sprung forth. Supposing this to be the case, it would comparatively be like a person extricating himself from three heads of the dragon, and becoming entangled in his four remaining ones; or like a person flying from a leopard, and meeting with a lion; or like a person escaping out of a pit where there is no water, and falling into a pit full of water, and being drowned. That this is the case, will be seen after the exposition of the following lemma, where something will be advanced concerning imputation.

XXV.

105. *That the Roman Catholics at this day know nothing of the Imputation of the Merit of Christ, and of Justification*

by Faith therein, into which their Church was formerly initiated, because it is entirely concealed under their external Forms of Worship, which are numerous; for which reason, therefore, if they recede but in part from their external Forms of Worship, and immediately approach God the Saviour Jesus Christ, and administer the Holy Eucharist in both kinds, they may be brought into the New Jerusalem, or the New Church of the Lord more easily than the Reformed.

BRIEF ANALYSIS.

106. That the primates and rulers of the Romish Church, at their consecration to the ministry, swear to observe the decrees of the council of Trent, appears from the bull of Pope Pius IV. where, in the form of the oath of their profession of faith, dated the 13th of November, 1564, we find these words: "*I firmly believe and profess all and every thing contained in the creed used by the holy Church of Rome; and I receive without any doubt all such things as are maintained and declared in her holy canons, and general councils, and especially by the most holy council of Trent; so help me God.*" That they also bind themselves by an oath to believe and profess what the council of Trent has established, concerning the imputation of the merit of Christ, and justification by faith therein, is evident from these words in the same bull: "*I embrace and receive all and every thing, which has been determined and declared in the most holy council of Trent, concerning original sin and justification;*" what these are, may be seen from the extracts taken from that council, as above, n. 3, 4, 5, 6, 7, 8. From these principles established in that council, the following consequences have been drawn, namely, "That the Roman Catholics, previous to the reformation, held precisely the same doctrines as the Reformed have done subsequent thereto, with respect to the imputation of the merit of Christ, and justification by faith therein, only with this difference, that they conjoined the same faith with charity and good works," see above, n. 19, 20: also, "That the leading Reformers, Luther, Melancthon, and Calvin, retained all the tenets concerning imputation of the merit of Christ, and justification by faith, just as they then were and had been held by the Roman Catholics; but that they separated charity and good works from that faith, and declared them to have no saving efficacy, to the intent that they might be severed from the Roman Catholics, as to the very essentials

of the church, which are faith and charity," see above n. 21, 22, 23 : moreover, "That, nevertheless, the aforesaid leading Reformers adjoined good works, and even conjoined them, to their faith, but at the same time considered man as a passive subject ; whereas the Roman Catholics regarded him as an active subject ; and that after all there actually is a conformity of sentiment between both the one and the other, as to faith, works, and merits," see above, n. 24 to 29. From what has been shown, then, it is evident, that this faith is a faith which the Roman Catholics swear to observe, equally as well as the Reformed.

107. Nevertheless this faith is so far obliterated among the Roman Catholics at this day, that they scarcely know a syllable about it ; not that it has been reprobated by any papal decree, but because it has been concealed by the externals of worship, such as the adoration of Christ's vicar, the invocation of saints, the veneration of images, and moreover by such things as, from being accounted holy, affect the senses, as masses in an unknown tongue, garments, lights, incense, pompous processions ; also mysteries respecting the eucharist ; by these things and others of a like nature, faith justifying by the imputation of the merit of Christ, although a primitive tenet of the Romish Church, has been so removed out of sight, and withdrawn from the memory, that it is like something buried in the earth, and covered over with a stone, which the monks have set a watch over, to prevent its being dug up and revived ; for were it revived, the belief of their possessing a supernatural power of forgiving sins, and thus of justifying, sanctifying, and bestowing salvation, would cease, and therewith all their sanctity, pre-eminence, and prodigious gains.

108. The *first reason* why the Roman Catholics may be brought into the New Jerusalem, or New Church, more easily than the Reformed, is, because the faith of justification by the imputation of the merit of Christ, which is an erroneous faith, and cannot be together with the faith of the New Church, (see n. 102 to 104,) is with them obliterated, and is like to be still more fully so ; whereas it is as it were engraven upon the Reformed, inasmuch as it is the principal tenet of their church. A *second reason* is, because the Roman Catholics entertain an idea of divine majesty belonging to the Humanity of the Lord, more than the Reformed do, as is evident from their most devout veneration of the host. A *third reason* is, because they hold charity, good works, repentance, and attention to amendment of life, to be essen-

uals of salvation, and these are also essentials of the New Church; but the case is otherwise with the Reformed, who are confirmed in faith alone; with these the above are neither regarded as essentials nor formalities belonging to faith, and consequently as not at all contributing to salvation. These are three reasons, why the Roman Catholics, if they approach God the Saviour Himself, not mediately but immediately, and likewise administer the holy eucharist in both kinds, may more easily than the Reformed receive a living faith in the room of a dead faith, and be conducted by angels from the Lord to the gates of the New Jerusalem or New Church, and be introduced therein with joy and shouting.

109. The imputation of the righteousness or merits of Christ, enters at this day like a soul into the whole system of theology throughout the Reformed Christian world: it is from imputation that faith, which is therein accounted the only medium of salvation, is affirmed to be righteousness before God, see above, n. 11, (^d); and it is from imputation that man, by means of that faith, is said to be clothed with the gifts of righteousness, as a king when elected is invested with the insignia of royalty. But, nevertheless, imputation, from the mere assertion that a man is righteous, effects nothing, for it passes only into the ears, and does not operate in man, unless the imputation of righteousness be also the application of righteousness by its being communicated and so induced; this follows from its effects, which are said to be the remission of sins, regeneration, renovation, sanctification, and accordingly salvation: it is asserted further, that by means of that faith Christ dwells in man, the Holy Spirit operates in him, and that hence the regenerate are not only called righteous, but are in reality such: that not only the gifts of God, but likewise Christ Himself, yea, all the Holy Trinity, dwells by faith in the regenerate, as in their temples, see above, n. 15, (¹); and that man, both in regard to person and works, is righteous, and pronounced to be so, see above, n. 14, (^e): from which it clearly follows, that by the imputation of Christ's righteousness is meant its application, and thereby its being induced, by virtue of which man is made partaker thereof. Now as imputation is the root, the beginning, and the foundation of faith, and all its operations towards salvation, and hence is as it were the sanctuary or sacred recess in the Christian temples at this day, it is necessary to subjoin here something relative to *Imputation* by way of

corollary: but this shall be distinctly arranged under proper articles in the following order: I. That to every one after death is imputed the evil in which he is, and in like manner the good. II. That the induction or translation of the good of one person into another, is a thing impossible. III. That a faith of the imputation or application of the righteousness or merits of Christ, is, inasmuch as such imputation or application is impossible, an imaginary faith.

110. I. *That to every one after death is imputed the Evil in which he is, and in like manner the Good.* In order to illustrate this with some degree of evidence, it shall be considered under the following distinctions, 1. That every one has a proper life of his own. 2. That the life of every one remains with him after death. 3. That to the evil person is then imputed the evil of his life, and that to the good person is imputed the good of his life. *First, That every one has a proper life of his own*, consequently a life distinct from that of another, is well known: for there is a perpetual variety, and no two things are alike; hence it is that every one has a property that is peculiarly his own: this manifestly appears from the faces of men, there not being one face exactly like another, nor ever can be to eternity, because there do not exist two minds alike, and the face is from the mind, for it is, as usually denominated, the type or index of the mind, and the mind derives its origin and form from the life. Unless a man had a proper life of his own, as he has a mind and face of his own, he could not enjoy any life after death distinct from that of another; nay, heaven could not exist, for this consists of a perpetual variety arising from the distinct life of each individual; its form solely proceeds from the variety of souls and minds disposed into such an order, as to constitute one whole; and they constitute one from *that One*, whose life is in the whole and in every particular there, as the soul is in man: unless this were the case, heaven would be dispersed, because its form would be dissolved. The *One* from whom the life of all and every one proceeds, and from whom that form coheres together, is the Lord. *Secondly, That the life of every one remaineth with him after death*, is known in the church from the Word, and particularly from the following passages: "The Son of man shall come, and then he shall render unto every one according to his deeds," Matt. xvi. 27. "I saw the books opened, and all were judged according to their works," Apoc. xxi. 12, 13. "In the day of judgment God will render unto every one according to his works," Rom. ii. 6. 2 Corinth. v. 10. The works, according to which it shall be

rendered unto every one, are the life, for the life effects them, and they are according to the life. Forasmuch as it has been granted me for many years past to be in consort with angels, and to converse with those who have departed from the world, I can testify as a matter of certainty, that every one is there examined as to the quality of his past life, and that the life which he had contracted in the world, abides with him to eternity: I have spoken with those, who lived many ages ago, whose life I was acquainted with from history, and I found them to be similar in quality to the description given of them: I have also heard from the angels, that no one's life can be changed after death, because it is organized according to his love and faith, and hence according to his works; and that if the life were changed, the organization would be destroyed, which never can be done: they further added, that a change of organization can only take place in the material body, and by no means in the spiritual body, after the former is rejected. *Thirdly, That to the evil person is then imputed the evil of his life, and that to the good person is imputed the good thereof.* The imputation of evil, after death, does not consist in accusation, blame, censure, or in passing judgment, as in the world; but the evil itself effects this: for the wicked, of their own accord, separate themselves from the good, because they cannot be together; the delights of the love of evil are in aversion to the delights of the love of good, and delights exhale from every one, as odours from every vegetable on earth; for they are no longer absorbed and concealed by the material body, as before, but have a free efflux into the spiritual atmosphere from their loves; and inasmuch as evil is there perceived as it were in its odour, it is this which accuses, blames, finds guilty, and judges; not before any particular judge, but before every one who is in good; and this is what is meant by imputation. The imputation of good is effected in the same manner, and takes place with those, who in the world had acknowledged, that every good in them was and is from the Lord, and nothing thereof from themselves: these, after preparation, are let into the interior delights of their own good, and then a way is opened for them towards a society in heaven, whose delights are homogeneous: this is done by the Lord.

111. II. *That the Induction or Translation of the Good of one Person to another, is a thing impossible.* The proof hereof may also appear from the following observations in their order: 1. That every man is born in evil. 2. That man is led into good through regeneration by the Lord. 3.

That this is effected by faith in the Lord, and by a life according to His commandments. 4. Wherefore the good of one person cannot by application be transferred to another, and so imputed. *First, That every man is born in evil*, is known in the church. This evil is said to be hereditary from Adam; but it is from parents, from whom every one derives his natural disposition, or inclination; which is a fact proved both by reason and experience; for the likenesses of parents may be traced in the faces, characters, and manners of their children, and their children's children; hence families are distinguished by many, and their propensities are also judged of; wherefore the evils, which parents have contracted, are transmitted by propagation to their posterity, and manifest themselves by a certain inclination towards them; hence are derived the evils into which men are born. *Secondly, That man is led into good through regeneration by the Lord.* That there is such a thing as regeneration, and that unless a person is regenerated, he cannot enter into heaven, is very evident from the Lord's words in John iii. 3, 5. That regeneration is purification from evils, and thus renovation of life, the Christian world cannot be ignorant of, for it is even discerned by reason, whilst it acknowledges that every one is born in evil, and that evil cannot be washed and wiped away, like filth, by soap and water, but by repentance. *Thirdly, That this is effected by faith in the Lord, and by a life according to His commandments.* The precepts of regeneration are five, as may be seen above, n. 43, 44; among which are these: That evils ought to be shunned, because they are of the devil and from the devil; that good actions ought to be done, because they are of God and from God; and that the Lord is to be approached, that He may lead us so to do. Let every one consider and weigh with himself, whether good can be derived to man from any other source; and if he is not possessed of good he cannot be saved. *Fourthly, Wherefore the good of one person cannot by application be transferred to another, and so imputed.* From what has been said above, it follows, that man by regeneration is renewed as to his spirit, and that this is effected by faith in the Lord, accompanied by a life according to His commandments: who does not see, that this renewal can only be effected progressively; nearly in like manner as a tree takes root, and grows successively from a seed, and comes to perfection? They who have a different notion of regeneration and renovation, know nothing of the state of man, nor any thing about evil and good, as that they are diametrically opposite to each

other, and that good cannot be implanted but in proportion as evil is removed ; neither do they know, that so long as any one is in evil, he is averse to what is really good ; wherefore, if the good of one person were to be applied and so transferred to another who is in evil, it would be like casting a lamb to a wolf, or fastening a pearl to a hog's snout. From what has been said, it is evident, that the induction or translation of the good of one person into another is a thing impossible.

112. III. *That the Faith of Imputation or Application of the Righteousness or Merits of Christ, is, inasmuch as such Imputation or Application is impossible, an imaginary Faith.* That to every one is imputed the evil in which he is, and in like manner the good, was demonstrated above, n. 110 ; hence it is evident, that if by imputation is meant the application, and thereby the translation, of the good of one person to another, it is a mere creature of the imagination. In the world, merits may be as it were transcribed by men, that is, benefits may be conferred on children for the sake of their parents, or on the friends of any favourite ; yet the good of merit cannot be inscribed on their souls, but only externally adjoined : the like cannot take place with men in respect to their spiritual life : this, as was shown above, must be implanted, and if not implanted by a life according to the fore-mentioned precepts of the Lord, man remains in the evil in which he was born : until this is brought to pass, no good can approach him, or, if it does, it is instantly repelled, and rebounds like an elastic ball falling on a stone, or is absorbed like a diamond thrown into a bog. An unreformed man is, as to his spirit, like a panther, or an owl, and may be compared to a thorn or a nettle ; but a regenerate man is like a sheep or a dove, and may be compared to an olive-tree or a vine ; consider, then, I pray, if thou art disposed, how can a man-panther be converted into a man-sheep, or an owl into a dove, or a thorn into an olive-tree, or a nettle into a vine, by any imputation, if thereby is meant transcription ? In order that conversion may take place, must not the ferocious nature of the panther and the owl, and the noxious properties of the thorn and the nettle, be first removed, and thus the truly human and inoffensive properties be implanted ? By what means this is effected, the Lord also teaches in John, chap. xv. 1 to 7.

113. To the above shall be added the following observations. It is said in the church, that none can fulfill the law, especially since whosoever offends against one commandment of the decalogue, offends against all. This form of

speaking, however, is to be taken in a different sense from what it seems to convey; for it is to be understood in this manner, that whosoever, from purpose [of the will] or from confirmation [of the understanding], acts in opposition to one commandment, acts in opposition to the rest, inasmuch as to act thus from purpose or from confirmation is to deny that any thing is a sin, and he who is guilty of such denial of sin, makes light of acting against all the rest of the commandments. Who does not know, that he who is a fornicator, is not therefore a murderer, a thief, or a false witness, nor even willing to be such? But he who is an adulterer from purpose and confirmation, makes light of every thing relating to religion, and consequently pays no regard to murders, thefts, and false witness, not abstaining from them on account of their being sins, but for fear of the law or loss of character. The case is similar, if a person from set purpose or confirmation offends against any other commandment of the decalogue; he then also offends against the rest, because he does not account any thing a sin. Just so it is, also, with those who are in good from the Lord. Such persons, if from their will and understanding, or from set purpose and confirmation, they abstain from one evil because it is a sin, abstain from all, and still more if they abstain from several; for whenever a person abstains, from purpose and confirmation, from any evil, because it is a sin, he is kept by the Lord in the purpose of abstaining from the rest; wherefore if, through ignorance, or any predominant concupiscence of the body, he commits an evil, it nevertheless is not imputed to him, inasmuch as he did not purpose it to himself, neither does he afterwards confirm it in himself. A man comes into this kind of purpose, if he examines himself once or twice a year, and repents of the evil he discovers in himself: it is otherwise with him who never examines himself. It is permitted to confirm what has been advanced by the following experience: I have met with several in the spiritual world, who had lived like other people in the natural world, with respect to ornaments of dress, delicacies of food, making interest of money by trade and merchandise, frequenting play-houses, indulging in jocose conversation on love-affairs, with other things of a similar nature; and yet the angels charged such things as evils of sin in some, and not as evils in others, declaring the latter innocent, and the former guilty: on being asked the reason of such distinction, when both had indulged in like practices, they replied, that they consider all according to their purpose, intention, and end, and distinguish them

accordingly; and therefore that they excuse and condemn those whom the end excuses or condemns, inasmuch as good is the end that influences all who are in heaven, and evil is the end that influences all who are in hell. From what has been said it now plainly appears, to whom sin is imputed, and to whom it is not imputed.

114. To the above shall be added the two following *Memorable Relations*, taken from the *Apocalypse Revealed*. *First*. I was once seized suddenly with a disease that seemed to threaten my life; my whole head was oppressed with pain; a pestilential smoke was let in from the great city called Sodom and Egypt, Apoc. xi. 8; half dead with severe anguish, I expected every moment to be my last: thus I lay in bed for the space of three days and a half: my spirit was reduced to this state, and in consequence thereof my body. Then I heard about me the voices of persons saying, "Lo! he lies dead in the street of our city, who preached repentance for the remission of sins, and preached Christ alone [who is] a man;" and they asked several of the clergy, whether he was worthy of burial, as it is said concerning the two witnesses slain in that city, chap. xi. 8, 9, 10; and they answered, "No, let him lie to be made a spectacle of;" and they passed to and fro, and mocked. All this befell me of a truth, whilst I was writing the explication of the eleventh chapter of the Apocalypse. Then were heard shocking speeches from them, such as the following: "How can repentance be performed without faith? And how can Christ, a man, be adored as God? Whilst we are saved freely without any merit of our own, what need is there of any thing but only the faith, that God the Father sent the Son to take away the curse of the law, to impute His merit to us, and so to justify us in His sight, and absolve us from our sins, and then to give the Holy Spirit to operate all good in us? Are not these doctrines agreeable to Scripture, and to reason also?" The crowd who stood by received these speeches with great applause. I heard all this without any power to reply, being almost dead: but after three days and a half my spirit recovered, and I went forth from the street into the city, (being in the spirit,) and again said, "Repent, and believe on Christ, and your sins shall be remitted, and ye shall be saved, but otherwise ye shall perish: did not the Lord Himself preach repentance for the remission of sins, and that men should believe on Him? Did He not enjoin His

disciples to preach the same? Is not a full and fatal security of life the sure consequence of your faith?" But they replied, "What idle talk! Has not the Son made satisfaction? And does not the Father impute it to us, and justify us who have believed in it? Thus we are led by the spirit of grace, and how then can sin have place in us, and what power has death to hurt us? Dost thou comprehend this gospel, thou preacher of sin and repentance?" At that instant a voice was heard from heaven, saying, "What is the faith of an impenitent man, but a dead faith? The end is come, the end is come, upon you that are secure, unblamable in your own eyes, justified in your own faith, yet devils;"—and suddenly a deep gulf was opened in the midst of the city, which spread itself far and wide, and the houses fell one upon another, and were swallowed up; and presently water began to bubble up from the large whirlpool, and overflowed the waste.

When they were thus overwhelmed, and to appearance drowned, I was desirous to know their condition in the deep: and a voice from heaven said to me, "Thou shalt see and hear:" and immediately the waters wherein they seemed to be drowned disappeared, (for waters in the spiritual world are correspondences, and consequently appear to surround those who are under the influence of falses;) and then they appeared to me in a sandy bottom, where were large heaps of stones, among which they ran, and lamented that they were cast out of their great city: and they lifted up their voices and cried, "Why has all this befallen us? Are we not, through our faith, clean, pure, just, and holy?" Others exclaimed, "Are we not, through our faith, cleansed, purified, justified, and sanctified?" And others cried, "Are we not, through our faith, rendered worthy to be reputed and esteemed clean, pure, just, and holy, before God the Father, and before the whole Trinity, and to be pronounced such before the angels? Are not we reconciled, atoned, expiated, and thereby absolved, washed, and cleansed from sins? And is not the curse of the law taken away by Christ? Why then are we cast down hither like condemned criminals? We have been told by a bold preacher of sin in our great city, *Believe on Christ, and do the work of repentance*: have we not believed on Christ, whilst we believed on His merit? And have we not done the work of repentance, whilst we confessed ourselves sinners? Why then has all this befallen us?" But immediately a voice from one side said to them, "Do ye know any one sin that ye are guilty of? Have ye ever examined yourselves?

Have ye in consequence thereof shunned any evil as sin against God? And whosoever does not shun sin, remains in it. Is not sin the devil? Wherefore ye are they, of whom the Lord saith, '*Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets; but He shall answer, I say unto you, I know you not, whence ye are; depart from Me, all ye workers of iniquity,*' Luke xiii. 26, 27; Matt. vii. 22, 23. Depart therefore every one to his place; ye see the openings into those caverns; enter therein, and work shall be given each of you to do, and afterwards food in proportion to your work; but if ye refuse at present to enter, ye will presently be compelled by the calls of hunger."

Afterwards there came a voice from heaven to some on earth there,* who were without that great city, and who are also described in the Apocalypse, chap. xi. 13, crying aloud, "Take heed to yourselves, take heed how ye associate yourselves with such persons; cannot ye understand, that evils, which are called sins and iniquities, render man unclean and impure? How can man be cleansed and purified from them, but by actual repentance, and faith in the Lord God the Saviour? Actual repentance consists in a man's examining himself, in knowing and acknowledging his sins, in making himself guilty, in confessing them before the Lord, in imploring help and power to resist them, and thus in desisting from them, and leading a new life, and doing all these things as of himself: practise this once or twice in a year, when ye approach the holy communion; and afterwards when the sins, whereof ye made yourselves guilty, recur, then say to yourselves, We will not consent to them because they are sins against God: this is actual repentance. Who cannot see, that where a man does not examine himself and see his sins, he remains in them? For all evil is pleasant to a man from his birth; it is pleasant to take revenge, to commit whoredom, to defraud, to blaspheme; does not the pleasure you find in them prevent their being seen? And, if you are told that they are sins, do you not, on account of that pleasure, excuse them? Nay, do you not, by false reasonings, confirm them, and persuade yourselves that they are not sins? And so you continue in them, and practise them afterwards more than before; even till you do not know what sin is, or whether there be any such

* By *earth* here is to be understood the earth in the spiritual world, which is of a spiritual origin, the existence whereof, together with its correspondence with the earth in the natural world, is constantly declared by our author in all his spiritual experience.

thing as sin or not. But the case is otherwise with every one who performs actual repentance ; he calls his evils, which he has thus learnt to know and acknowledge, sins, and therefore begins to shun and detest them, and to feel their delights as undelightful ; and in proportion as this is the case, he sees and loves what is good, and at length tastes the delights of goodness, which are the delights of heaven : in a word, so far as any one renounces the devil, so far he is adopted by the Lord, and by Him is taught, guided, withheld from evils, and preserved in what is good : this is the way, and there is no other, which leads from hell to heaven." It is something extraordinary, that there is in the Reformed a certain deep-rooted opposition and aversion to actual repentance, which is so violent, that they cannot force themselves to self-examination, and to see their sins, and to confess them before God ; they are seized as it were with horror at the very intention of such a thing : I have inquired of many in the spiritual world concerning this circumstance, who have all told me, that it is above their power ; and when they have been informed that the Roman Catholics practise such duties, namely, that they examine themselves, and confess their sins openly before a monk, they have been greatly astonished, and likewise wondered that the Reformed cannot do the same in private before God, although it is alike enjoined them previous to their approaching the holy supper : some have examined into the cause of this, and found, that the doctrine of faith alone is what occasions such an impenitent state, and such a heart ; and then it was given them to see, that such of the Romish Church as approach and adore Christ, and do not adore, but only honour, the leaders and heads of their church, are saved.

After the above admonition, was heard as it were a noise of thunder, and a voice speaking from heaven, saying, " We are amazed : say unto the body of the Reformed, Believe on Christ, and do the work of repentance, and ye shall be saved." And I spake these words to them ; and added further, " Is not *baptism a sacrament of repentance*, and thereby an introduction into the church ? What else do the sponsors promise for the person to be baptized, but that he will renounce the devil and his works ? Is not the *sacred supper a sacrament of repentance*, and thereby an introduction into heaven ? Is it not declared to the communicants, that they must do the work of repentance before they approach ? Is not the *Decalogue the doctrine of the whole Christian Church, which inculcates repentance* ? Is it not there said, in the six commandments of the

second table, Thou shalt not do this and that evil, and not said, Thou shalt do this and that good? Hence ye may understand, that in proportion as any one shuns evil, in the same proportion he loves good, and that before this he does not know either what good is, or what evil is."

115. *The Second Memorable Relation* is as follows. An angel once said to me, "If thou desirest to see clearly the nature of faith and charity, and thereby what faith is when separate from charity, and what it is when conjoined with charity, I will give thee ocular demonstration of it." I replied, "Show it me:" and he said, "Instead of faith and charity, substitute light and heat, and thou wilt see clearly what I mean; for faith in its essence is the truth of wisdom, and charity in its essence is the affection of love, and the truth of wisdom in heaven is light, and the affection of love in heaven is heat: the light and heat which the angels feel and enjoy, are nothing else: hence thou mayest see clearly what faith is when separate from charity, and what it is when conjoined with charity. Faith separate from charity is like the light in winter, and faith conjoined with charity is like the light in spring; the light of winter, which is light separate from heat, and, in consequence thereof, conjoined with cold, strips the trees of all their leaves, kills every green herb, makes the ground hard, and freezes the water; but the light in spring, which is light conjoined with heat, causes the trees to vegetate, first into leaves, then into blossoms, and lastly into fruits; it opens and softens the ground, whereby it yields grass, herbs, flowers, and fruits; and it also dissolves the ice, so that the waters flow from their fountains. Exactly similar is the case with faith and charity; faith separate from charity deadens all things, and faith conjoined with charity enlivens all things. The nature of such deadening and enlivening may be seen visibly in our spiritual world, because here faith is light, and charity heat; for where faith is conjoined with charity, there are paradisiacal gardens, flowery walks, and verdant groves, gay and delightful in proportion to such conjunction; but where faith is separate from charity, there does not grow so much as a blade of grass, nor any green thing, except it be on thorns and briers." There were standing at a little distance from us some of the clergy, whom the angel called justifiers and sanctifiers of men by faith alone, and also arcanists, that is, dealers in mysteries: we related to them the same things concerning charity and faith, and likewise gave them ocular demonstration of the truth of our assertions; but

when we asked them whether they believed it to be so, they turned their backs upon us, and said, "We do not hear you;" whereupon we raised our voices, and cried, "Hear us now then;" but immediately they stopped their ears with both hands, and exclaimed, "We will not to hear."

CONCLUSION.

From *Jeremiah*, chap. vii. 2, 3, 4, 9, 10, 11.

Stand in the gate of the house of Jehovah, and proclaim there this word: Thus saith Jehovah of hosts, the God of Israel: Amend your ways, and your works; trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah is here (that is, the church): will ye steal, murder, commit adultery, and swear falsely, and after that come and stand before Me in this house, whereon My name is called, and say, We are delivered, whilst ye do all these abominations? I, not this house become a den of robbers? Even I, behold, I have seen, saith Jehovah.

APPENDIX.

116. *THE Faith of the New Heaven and New Church, in its universal form*, is this:—That the Lord from eternity, who is *Jehovah*, came into the world, that He might subdue the hells, and glorify His Humanity; that without this coming no mortal could have been saved; and that all will be saved who believe in Him.

It is called faith in its universal form, because this is the universal of faith, and the universal of faith is what must enter into all and every particular part thereof. It is a universal of faith, that God is one in essence and person, in whom is a trinity, and that the Lord God the Saviour Jesus Christ is He. It is a universal of faith, that no mortal could have been saved, unless the Lord had come into the world. It is a universal of faith, that He came into the world to remove hell from man, which He effected by combats against it, and victories over it; whereby He subdued it, and reduced it to order, and under obedience to Himself. It is a universal of faith, that He came into the world to glorify the Humanity which He assumed in the world, that is, to unite it with the Divinity of which it was begotten; thus having subdued hell, He keeps it eternally in order and under obedience to Himself. Inasmuch as both these works [the subjugation of hell, and the glorification of His Humanity] could only be effected by means of temptations admitted into His Humanity, even to the last, which was the passion of the cross; therefore He endured that also. These are the universals of faith concerning the Lord.

The universal of Christian faith on man's part is, that he should believe on the Lord, for by believing on Him he has conjunction with Him, and by conjunction salvation. To believe on Him, is to have confidence that He will save; and because none can have such confidence but he who leads a good life, therefore this also is meant by believing on Him.

117. *The Faith of the New Heaven and New Church,*

in its particular form, is this :—That Jehovah God is essential love and essential wisdom, or that He is essential good and essential truth ; and that as to His divine truth, which is the Word, and which was God with God, He came down and assumed Humanity, for the purpose of restoring to order all things which were in heaven, and which were in hell, and which were in the church ; inasmuch as at that time the power of the devil, that is, of hell, prevailed over the power of heaven, and on earth the power of evil prevailed over the power of good ; in consequence whereof, a total destruction and damnation were at hand, and threatened every creature : this impending destruction and damnation Jehovah God removed by His Humanity, which was divine truth, and thus He redeemed both angels and men ; and afterwards He united in His Humanity divine truth with divine good, and thus returned into His Divinity, in which He was from eternity, together with His glorified Humanity. This is signified by these words in John : “ *The Word was with God, and God was the Word ; and the Word became flesh,*” chap. i. 1, 14 ; and in another place, “ *I went forth from the Father, and am come into the world ; again I leave the world, and go to the Father,*” chap. xvi. 28. Hence it appears, that unless the Lord had come into the world, no one could have been saved. The case is similar at this day ; wherefore, unless the Lord come again into the world in Divine Truth, which is the Word, no person can be saved.

The particulars of faith on the part of man are these : —I. That God is one, in whom is a divine trinity, and that the Lord God the Saviour Jesus Christ is that God. II. That a saving faith is to believe on Him. III. That evils ought to be shunned, because they are of the devil and from the devil. IV. That good actions ought to be done, because they are of God and from God. V. And that they should be done by man as of himself, nevertheless under this belief, that they are from the Lord operating in him and by him. The two first particulars have relation to faith ; the two next to charity ; and the last respects the conjunction of charity and faith, and thereby of the Lord and man.—Refer also to what has been said above, n. 44, on this subject.

THE THREE FOLLOWING MEMORABLE RELATIONS ARE TAKEN
FROM THE APOCALYPSE REVEALED.

118. *First Memorable Relation.* While I was writing the explication of the 20th chapter of the Apocalypse, and meditating about the dragon, the beast, and the false prophet, a certain angelic spirit appeared before me, and asked what was the subject of my meditation. I answered, "Concerning the false prophet." Then he said, "I will lead thee to the place of the abode of those who are signified by the false prophet, and who are the same that are understood, in the 13th chapter of the Apocalypse, by the beast rising from the earth, which had two horns like a lamb, and spake like a dragon." I followed him, and, lo! I saw a great multitude of people, and in the midst of them several persons of note and distinction in the church, who had taught, that man is saved only by faith in the merits of Christ, and that works are good and profitable, but not in regard to salvation, but that nevertheless they are to be recommended as agreeable to the Word, and as a means of keeping the laity, particularly the simple amongst them, in stricter obedience to the civil magistrate, and instigating them to the exercise of moral charity, as if from interior obligations arising from religion. Then one of them, observing me, said, "Do you wish to see our place of worship, wherein is an image representative of our faith?" On which he conducted me to a building which was very magnificent, and, lo! in the midst of it there was an image of a woman, clothed in a scarlet vest, and holding in her right hand a piece of gold coin, and in her left a chain of pearls: but both the image and the place of worship were the effect of phantasy; for thereby infernal spirits have the power to represent very magnificent objects, by closing the interiors of the mind, and opening only its exteriors. When I perceived, however, that all this was a mere trick and delusion, I prayed to the Lord, and suddenly the interiors of my mind were opened, and then I beheld, instead of the magnificent dome, a poor house, full of clefts and chinks from top to bottom, without any order or regularity about it; and I saw within the house, instead of the woman, a pendent image, with a head like a dragon, a body like a leopard, feet like a bear, and a mouth like a lion, in every respect as the beast rising out of the sea is described, Apoc. xiii. 2: moreover, instead of firm ground, there was nothing but a bog containing a

multitude of frogs ; and I was informed, that beneath the bog was a large hewn stone, under which the Word lay entirely concealed. On seeing these things, I said to the conjurer, "Is this your place of worship?" And he replied, "It is;" but suddenly, at that very instant, his interior sight was opened, whereby he saw the same appearances that I did ; whereupon he cried out with a loud voice, "What and whence is all this?" And I said, "This is in consequence of light from heaven, which discovers the quality of every form, and thus has discovered the quality of your faith separate from the spiritual principle of charity." Then immediately an east wind blew, and carried away the place of worship, together with the image, and likewise dried up the bog, and thereby exposed the stone, under which lay the Word. After this a vernal warmth breathed from heaven, and, lo ! then in the same place there appeared a tabernacle, as to its outward form plain and simple ; and the angels who were with me said, "Behold the tabernacle of Abraham, such as it was when the three angels came to him, and announced the future birth of Isaac. it appears indeed plain and simple to the eye, but nevertheless, in proportion to the influx of light from heaven, it becomes more and more magnificent." They were then permitted to open the heaven, which is the abode of the spiritual angels, who excel in wisdom ; whereupon, by virtue of the influx of light from thence, the tabernacle appeared as a temple, resembling that at Jerusalem ; and on looking into it, I saw the stone in the floor, under which the Word was deposited, beset with precious stones, from which there issued forth bright rays, as of lightning, that shone upon the walls, and caused beautiful variegations of colours on certain cherubic forms that were sculptured thereon. As I was wondering at these prodigies, the angels said, "Thou shalt yet see something more surprising." Then they were permitted to open the third heaven, which is the abode of the celestial angels, who excel in love ; and suddenly, by virtue of the influx of light from thence, the whole temple disappeared, and instead thereof was seen the Lord alone, standing on the stone below, which was the Word, in the same form and figure that He appeared in before John, Apoc. chap. i. But whereas a divine sanctity instantly filled the interiors of the angels' minds, whereby they felt a strong propensity to fall prostrate on their faces, suddenly the passage of light from the third heaven was closed by the Lord, and that from the second heaven opened again, in consequence whereof the former ap-

pearance of the temple returned, and also of the tabernacle, but this was in the temple. Hereby was illustrated the meaning of these words in the Apocalypse, chap. xxi. "*Behold, the tabernacle of God is with men, and He will dwell with them,*" verse 3; and also of these: "*I saw no temple in the New Jerusalem, for the Lord God Omnipotent and the Lamb are the temple of it,*" verse 22.

119. *The Second Memorable Relation from the Apocalypse Revealed.* Awaking on a time out of sleep, I fell into a profound meditation about God; and when I looked upwards, I saw in the heaven above me a most clear shining light in an oval form; and as I fixed my eyes attentively upon the light, it moved gradually from the centre towards the circumference; and lo! then heaven was opened unto me, and I beheld magnificent scenes, and saw angels standing in the form of a circle, on the southern side of the opening, in conversation with each other; and because I earnestly desired to know what they were conversing about, it was permitted me first to hear the sound of their voices, which was full of celestial love, and afterwards to distinguish their speech, which was full of wisdom flowing from that love. They conversed together concerning the *One God, of conjunction with Him, and salvation* thereby. The matter of their discourse was for the most part ineffable, there being no words in any natural language adapted to convey its meaning; but as I had oftentimes been in consort with angels in their heaven, and, being at such times in a similar state with them, was also in the use and understanding of their language, therefore I was now able to comprehend what they said, and to collect some particulars from their conversation, which may be intelligibly expressed in the words of natural language. They said that the *Divine Esse is One, the Same, the Real, (Ipsum,) and Indivisible*; that so also is the Divine Essence, inasmuch as the Divine Esse is the Divine Essence; and that so, likewise, is God, for the Divine Essence, which is also the Divine Esse, is God. This they illustrated by spiritual ideas, saying, that the Divine Esse cannot possibly belong to several, so as to be a Divine Esse in each of them, and yet remain One, the Same, the Real, and Indivisible; for on such a supposition, each would think from his own esse of and by himself; or should the thoughts of each be influenced at the same time from and by the rest, to agreement and unanimity, they would then be several unanimous Gods, and not one God; for unanimity, being the consent of several, and at the same time of each from and by

himself, does not comport with the unity of God, but implies plurality; they did not say, of Gods, because they could not, inasmuch as the light of heaven, which gave birth to their thought, and which conveyed their words, was in opposition to that expression. They added further, that when they meant to pronounce the word Gods, and each as a distinct person by Himself, the power of pronunciation was diverted immediately to utter one God, yea, the only God. Again, they proved that the Divine Esse is the *Divine Esse in itself*, not from itself, because to be from itself supposes an Esse in itself from another; thus it supposes a God from a God, which is not possible: what is from God is not called God, but is called divine; for what is God from God; consequently what is God from God born from eternity; and what is God from God proceeding through a God born from eternity; but obscure words, that have no light in them from heaven? They said further, that the Divine Esse, which in itself is God, is *the Same*: not simply the Same, but infinitely the Same, that is, the Same from eternity to eternity; it is the Same in every place, and the Same with every one, and in every one; but that all variableness and changeableness is in the recipient, occasioned by the peculiar state and circumstances thereof. That the Divine Esse, which is God in himself, is the *Real*,* they thus explained: God is the *Real*, because He is love itself, and wisdom itself, or, what is the same, because He is good itself, and truth itself, and of consequence life itself; which, unless they were real in God, could have no existence in heaven or in the world, inasmuch as there would be nothing in them that had relation to what is real; for all quality has its quality from this condition of its existence, that there be a something real, from whence it is derived, and to which it has relation as the cause of its peculiar quality: this Reality, which is the Divine Esse, is not in place, but with those and in those who are in place, according to its reception; inasmuch as neither place, nor progression from one place to another, is predicable of love and wisdom, or of goodness and truth, or of life derived thence, which are Reality in God, nay, Real God [or God Himself]; but such things exist in God without place, and this is the foundation of the divine

* The term *Ipsum*, here and elsewhere in this Memorable Relation translated *Real*, properly signifies *Itself*, being the same term which is so translated just below, when used adjectively in connection with the terms love and wisdom, good and truth: but as we cannot, consistently with the idiom of the English language, use the term *Itself* or *the Itself*, absolutely, the word *Real* is substituted, as coming nearest to it in signification.

omnipresence ; wherefore the Lord says, "*That He is in the midst of them, and that He is in them, and they in Him.*" But since He cannot be received by any creature such as He is in Himself, He appears such as He is in Himself as a sun above the angelic heavens, that which proceeds thence as light being Himself as to wisdom, and that which proceeds thence as heat being Himself as to love : yet He Himself is not that sun, but divine love and divine wisdom in their proximate emanation from Him, and round about Him, appear as a sun before the angels : Himself in the sun is a Man, *our Lord Jesus Christ*, both with respect to the All-begetting Divinity (*Divinum a Quo*), and with respect to the Divine Human ; inasmuch as the Real Esse, which is love itself, and wisdom itself, was His soul from the Father, and thus divine life, which is life in itself ; the case is otherwise with man, for in him the soul is not life, but a recipient of life : this the Lord also teaches when He says, "*I am the Way, the Truth, and the Life ;*" and in another place, "*As the Father hath life in Himself, so hath He given to the Son to have life in Himself,*" John v. 26 : life in Himself is God. They further added, that whosoever is under the influence of any spiritual light, may see plainly from what has been said, that the Divine Esse, which is also the Divine Essence, being One, the Same, the Real, and of consequence Indivisible, cannot possibly exist in more than one ; and that if it should be supposed to exist in more, manifest contradictions would follow upon such a supposition.

As I listened to this discourse, the angels perceived in my thought the common ideas respecting God entertained in the Christian church, of a trinity of persons in unity, and their unity in trinity ; as also of the birth of the Son of God from eternity ; whereupon they said to me, "What notions are these which thou entertainest ? Are they not the offspring of natural light, wherewith our spiritual light hath no agreement ? Unless, therefore, thou removest these ideas from thy mind, we must shut heaven against thee and begone." But I replied, "Enter, I beseech you, more deeply into my thought, and possibly you will find it in agreement with your own." And they did so, and perceived, that by three persons I understood three proceeding divine attributes, which are *creation, redemption, and regeneration*, and that those attributes belong to one God ; and that by the birth of the Son of God from eternity, I understood His birth foreseen from eternity, and provided in time. I then acquainted them,

that I had received this my natural idea of a trinity and unity of persons, and of the birth of the Son of God from eternity, from the doctrine of faith in the church, that has its name from Athanasius; and that that doctrine is right, if only instead of a trinity of persons is substituted therein a trinity of person, which solely exists in the *Lord Jesus Christ*; and if, instead of the birth of the Son of God from eternity, is understood His birth foreseen from eternity, and provided in time, because as to the Humanity which He assumed, He is expressly called the *Son of God*. Then the angels said, Well, well; and they desired me to declare upon their testimony, that whosoever does not approach the real God of heaven and earth, cannot have entrance into heaven, inasmuch as heaven is heaven from that God only; and that *that God is Jesus Christ*, who is Jehovah Lord, from eternity Creator, in time Redeemer, and to eternity Regenerator; of consequence, who is at once Father, Son, and Holy Ghost; and that this is the gospel, which is to be preached. After this, the heavenly light, which I had before seen over the aperture, returned, and by degrees descended thence, and filled the interiors of my mind, and illuminated my ideas concerning the unity and trinity of God; and then I perceived, that the ideas which I had originally entertained about them, and which were merely natural, were separated, as chaff is separated from the wheat by winnowing, and that they were carried away, as by a wind, to the northern part of heaven, and there disappeared.

120. *The Third Memorable Relation, from the Apocalypse Revealed.* Inasmuch as the Lord has favoured me with a sight of the wonderful things that are in the heavens, and under the heavens, it is therefore my duty, in the discharge of my commission, to relate what I have seen. There was shown me a magnificent palace, with a temple in its inmost part, and in the midst of the temple was a table of gold, on which lay the Word, and two angels stood beside it. About the table were three rows of seats; the seats of the first row were covered with silk damask of a purple colour; the seats of the second row with silk damask of a blue colour; and the seats of the third row with white cloth. Below the roof, high above the table, there was seen a spreading curtain, which shone with precious stones, from whose lustre there issued forth a bright appearance as of a rainbow, when the firmament is clear and serene after a shower. Then suddenly there appeared a number of clergy sitting on the seats, all

clothed in the garments of their sacerdotal office. On one side was a wardrobe, where stood an angel who had the care of it, and within lay splendid vestments in beautiful order. It was a *Council convened by the Lord*; and I heard a voice from heaven saying, *Deliberate*; but they said, on what? It was said, Concerning *the Lord the Saviour*, and concerning *the Holy Spirit*. But when they began to think on these subjects, they were without illustration; wherefore they made supplication, and immediately light issued down out of heaven, which first illuminated the hinder part of their heads, and afterwards their temples, and last of all their faces; and then they began their deliberation, and, as they were commanded, *First, concerning the Lord the Saviour*. The first proposition and matter of inquiry was, *who assumed the Humanity in the Virgin Mary*? And the angel standing at the table, on which the Word lay, read before them these words in Luke: "*The angel said unto Mary, Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus; He shall be great, and shall be called the Son of the Highest. And Mary said to the angel, How shall this be, seeing I know not a man? And the angel answering said, the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, wherefore also that Holy Thing which shall be born of thee shall be called the Son of God,*" chap. i. 31, 32, 34, 35. Then he also read from the 20th to the 25th verse of the first chapter of Matthew, and when he came to the 25th verse, he uttered it with a loud voice. Besides these passages he read many more out of the Evangelists, as Matt. iii. 17, chap. xvii. 5. John xx. 31; and several other places, where the Lord as to His Humanity is called *the Son of God*, and where He, from His Humanity, calls Jehovah *His Father*; and also out of the Prophets, where it is foretold that Jehovah Himself should come into the world; particularly these two passages in Isaiah: "*It shall be said in that day, lo! this is our God, whom we have expected to deliver us; this is Jehovah, whom we have expected; let us exult and be glad in His salvation,*" chap. xxv. 9: "*The voice of him that crieth in the desert, prepare ye the way of Jehovah, make straight in the wilderness a highway for our God: for the glory of Jehovah shall be revealed; and all flesh shall see it together; behold, the Lord Jehovah cometh in strength; He shall feed His flock like a shepherd,*" chap. xl. 3, 5, 10, 11. And the angel said, inasmuch as Jehovah Himself came into the world, and assumed the Humanity, whereby He has redeemed and saved men,

therefore He is called by the prophets *the Saviour and the Redeemer*; and then he read before them the following passages: "*Surely God is in Thee, and there is no God beside; verily Thou art a God that hidest Thyself, O God of Israel the Saviour,*" Isaiah xlv. 14, 15: "*Am not I Jehovah? and there is no God else beside Me; a just God, and there is no Saviour beside Me,*" chap. xlv. 21: "*I am Jehovah, and beside Me there is no Saviour,*" chap. xliii. 11: "*I am Jehovah thy God, and thou shalt acknowledge no God beside Me, and there is no Saviour beside Me,*" Hosea xiii. 4: "*That all flesh may know, that I Jehovah am thy Saviour and thy Redeemer,*" Isaiah xlix. 26. chap. lx. 16: "*As for our Redeemer, Jehovah of Hosts is His name,*" chap. xlvii. 4. "*Their Redeemer, the strong Jehovah of Hosts is His name,*" Jeremiah l. 34: "*Jehovah is my Rock and my Redeemer,*" Psalm xix. 14: "*Thus saith Jehovah thy Redeemer, the Holy One of Israel, I Jehovah am thy God,*" Isaiah xlviii. 17. chap. xliii. 14, chap. xlix. 7, chap. liv. 8: "*Thou Jehovah art our Father; our Redeemer from the age is Thy name,*" chap. lxiii. 16: "*Thus saith Jehovah thy Redeemer, I am Jehovah that maketh all things, and alone by Myself,*" Isaiah xlv. 24: "*Thus saith Jehovah the King of Israel, and His Redeemer Jehovah of Hosts, I am the First and the Last, and beside Me there is no God,*" chap. xlv. 6: "*Jehovah of Hosts is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called,*" chap. liv. 5: "*Behold, the days shall come, when I will raise unto David a righteous branch, who shall reign a King, and this is His name, Jehovah our Righteousness,*" Jerem. xxiii. 5, 6: chap. xxxiii. 15, 16: "*In that day Jehovah shall be King over all the earth; in that day there shall be one Jehovah, and His name one,*" Zech. xiv. 9. From all these passages collected, they that sat on the seats were unanimously confirmed in this opinion, viz. that Jehovah Himself assumed the Humanity, for the purpose of redeeming and saving mankind. But instantly a voice was heard from some Roman Catholics, who had hid themselves behind the altar, saying, How can Jehovah the Father become a man? Is He not the Creator of the universe? And one of those who sat on the second row of seats turned himself towards the voice, and said, Who was it then? And he who had been concealed behind the altar, standing then near the altar, replied, *The Son from eternity*: but answer was returned, Is not the Son from eternity, according to your own confession, also the Creator of the

universe? And what is a Son, or a God, born from eternity? And how is it possible for the Divine Essence, which is one and indivisible, to be separated, so that one part can descend, without the whole? *The second matter of inquiry concerning the Lord was*, whether or no, according to this reasoning, the Father and He are one, as the soul and the body are one? And they said, that this must follow of consequence, inasmuch as the soul is from the Father. Then one of those, who sat on the third row of seats, read out of the Confession of Faith, called the Athanasian Creed, the following passage: "*Although our Lord Jesus Christ, the Son of God, is God and Man, yet He is not two, but one Christ; yea, He is in every respect one, being one person; for as the soul and body make one man, so God and man are one Christ.*" He added, that this faith is received throughout the whole Christian world, even by the Roman Catholics. Then they said, what need have we of further proof? God the Father and He are one, as the soul and body are one; and since this is the case, we perceive that the Humanity of the Lord is Divine, because it is the Humanity of Jehovah; likewise that the Lord ought to be approached as to His Divine Humanity; and that thus and in no other possible way can access be had to the Divinity which is called the Father. This conclusion of theirs the angel confirmed by several passages out of the Word; amongst which were these: in Isaiah: "*Unto us a Child is born, unto us a Son is given, whose name shall be, Wonderful, Counsellor, God, Hero, Father of Eternity, Prince of Peace,*" chap. ix. 5: again: "*Abraham knoweth us not, and Israel doth not acknowledge us; Thou Jehovah art our Father, our Redeemer, from the age is Thy name,*" chap. lxiii. 16: and in John: "*Jesus said, he that believeth on Me, believeth on Him that sent Me, and he that seeth Me, seeth Him that sent Me,*" John xii. 44, 45; "*Philip said unto Jesus, show us the Father; Jesus saith unto him, he that seeth Me, seeth the Father; how then sayest thou, show us the Father; believest thou not that I am in the Father, and the Father in Me, believe Me that I am in the Father, and the Father in Me,*" John xiv. 8, 9: "*Jesus said, I and the Father are one,*" chap. x. 30: and again: "*All things that the Father hath are Mine, and all Mine are the Father's,*" chap. xvi. 15, chap. xvii. 10: lastly: "*Jesus said, I am the way, the truth, and the life; no one cometh to the Father but by Me,*" chap. xvi. 6. When the angel had ended, they all declared with one mouth and one heart, that the Humanity

of the Lord is Divine, and that this ought to be approached in order to come at the Father; inasmuch as Jehovah God, who is the Lord from eternity, by the Humanity sent Himself into the world, and made Himself visible to mankind, and thereby gave them access unto Him. In like manner He made Himself visible to men of old time, in a human form, and so gave them access unto Him; but then it was by means of an angel.

After this they proceeded to deliberate about *the Holy Spirit*; and previous thereto, they laid open the idea generally received concerning *God the Father, the Son, and the Holy Spirit*, which is, that God the Father is seated on high, with the Son at His right hand, and that by them is sent forth the Holy Spirit, to enlighten and instruct mankind. But instantly a voice was heard from heaven, saying, we cannot endure an idea formed on such a conception; who does not know, that Jehovah God is omnipresent? And whosoever knows and acknowledges this truth, must also acknowledge, that it is He who enlightens and instructs; and that there is not a mediating God distinct from Him; much less is there a third God distinct from two others, as one person is distinct from another person; wherefore let the former idea, which is vain and frivolous, be removed, and let this, which is just and right, be received, and then you will see clearly. But immediately a voice was heard again from the Roman Catholics, who had concealed themselves behind the altar of the temple, saying, what then is the *Holy Spirit*, mentioned in the writings of the Evangelists, and Paul, by whom so many learned men among the clergy, and particularly of our church, profess themselves to be guided? What person in Christendom at this day denies the Holy Spirit, and His operations? Upon this one who sat on the second row of seats, turned towards the altar, and said, ye insist that the Holy Spirit is a distinct person of Himself, and a distinct God of Himself; but what is a person coming forth and proceeding from a person, except the operation which comes forth and proceeds? One person cannot come forth and proceed from another, by another, but operation can; or what is a God coming forth and proceeding from a God, but the Divine Principle which comes forth and proceeds? One God cannot come forth and proceed from another, by another, but what is Divine may come forth and proceed from one God. Is not the Divine Essence one and indivisible? and inasmuch as the Divine Essence or the Divine Esse is God, is not God therefore one and indivisible? On hearing these words, they that sat on the seats unanimously

agreed in this conclusion, that the Holy Spirit is not a distinct person of Himself, consequently not a distinct God of Himself; but that by the Holy Spirit is meant the Divine Sanctity coming forth and proceeding from the one only omnipresent God, who is the Lord. To this the angels, who stood at the golden table, whereon the Word was placed, said, *Well*; it is not written in any part of the Old Testament, that the prophets spake the Word from the Holy Spirit, but from Jehovah the Lord; and wherever the Holy Spirit is mentioned in the New Testament, it signifies the Divine Proceeding, which is the Divine Principle that enlightens, instructs, vivifies, reforms and regenerates. After this came on another subject of inquiry, respecting the *Holy Spirit*, viz. From whom proceeds the Divine Principle which is called the Holy Spirit; whether from the Divine which is called the Father, or from the Divine Human which is called the Son? And whilst they were engaged in this inquiry, there shone a light from heaven, whereby they saw, that the Divine Sanctity, which is signified by the Holy Spirit, proceeds from the Divine in the Lord by His glorified Humanity, which is the Divine Humanity, comparatively as all activity proceeds from the soul by the body with man. This the angel who stood at the table confirmed by the following passages: "*He, whom the Father hath sent, speaketh the words of God; He hath not given the Spirit by measure unto Him; the Father loveth the Son, and hath given all things into His hand,*" John iii. 34, 35: "*There shall come forth a rod out of the stem of Jesse, the Spirit of Jehovah shall rest upon Him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might,*" Isaiah xi. 1, 2: "*That the Spirit of Jehovah was put upon Him, and was in Him,*" chap. xlii. 1, chap. lix. 19, 21, chap. lxi. 1. Luke iv. 18: "*When the Holy Spirit shall come, whom I will send unto you from the Father,*" John xv. 26: "*He shall glorify Me, for He shall receive of Mine, and shall show it unto you; all things that the Father hath are Mine, wherefore I said, that He shall receive of Mine, and shall show it unto you,*" John xvi. 14, 15: "*If I go away, I will send the Comforter unto you,*" John xvi. 7: "*The Comforter is the Holy Spirit,*" John xiv. 26: "*The Holy Spirit was not yet, because Jesus was not yet glorified,*" John vii. 39: but after His glorification, "*Jesus breathed on His disciples, and said, Receive ye the Holy Spirit,*" John xx. 22: and in the Apocalypse: "*Who shall not glorify Thy name, O Lord, because Thou Alone art Holy,*" chap. xv. 4. Inasmuch as the Divine Operation of the Lord, by virtue

of His divine omnipresence, is signified by the Holy Spirit, therefore when the Lord spake to His disciples concerning the Holy Spirit, whom He would send from God the Father, He also said, "*I will not leave you comfortless; I go away and come again unto you; and in that day ye shall know, that I am in My Father, and ye in Me, and I in you,*" John xiv. 18, 20, 23: and just before His departure out of world, He said, "*Lo! I am with you all the days, even to the consummation of the age,*" Matt. xxviii. 20. Having read these words in their presence, the angels said, From these, and many other passages in the Word, it is evident, that the Divine Principle which is called the Holy Spirit, proceeds from the Divine in the Lord by His Divine Human. Whereupon they that sat on the seats all exclaimed, *This is Divine Truth.*

Lastly, this decree was passed: That from what has been deliberated in this council, we clearly see, and of consequence acknowledge as holy truth, that in the Lord God the Saviour Jesus Christ there is a Divine Trinity, consisting of the All-begetting Divinity which is called Father, the Divine Humanity which is the Son, and the Divine Proceeding which is the Holy Spirit: then they lifted up their voices together, saying, "*In Jesus Christ dwelleth all the fullness of the Divinity bodily,*" Col. ii. 9. Thus there is One God in the church.

When these conclusions were determined in that magnificent council, they rose up to depart; and the angel, the keeper of the wardrobe, presented to each of them who sat on the seats, splendid garments, interwoven here and there with threads of gold, and said, Receive ye these *wedding garments*. And they were conducted in a glorious manner to the New Christian Heaven, with which the church of the Lord on earth, which is the New Jerusalem, will be in conjunction.

ZECHARIAH, chap. xiv. ver. 7, 8, 9.

It shall be one day which is known to Jehovah, not day nor night, for about evening-time it shall be light. It shall come to pass in that day, living waters shall go out from Jerusalem: and Jehovah shall be King over all the earth: in that day there shall be One Jehovah, and His name One.

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SUMMARY EXPOSITION
OF THE
Internal Sense
OF THE
PROPHETICAL BOOKS
OF THE
WORD OF THE OLD TESTAMENT,
AND ALSO OF THE
PSALMS OF DAVID.
WITH A TWOFOLD INDEX.

FROM THE POSTHUMOUS WORKS OF
EMANUEL SWEDENBORG,
SERVANT OF OUR LORD JESUS CHRIST.

TRANSLATED FROM THE LATIN.
FIRST AMERICAN EDITION—REVISED AND CORRECTED.

BOSTON:
PUBLISHED BY JOHN ALLEN,
1833.

2. The second section focuses on the role of communication in project management. It highlights the need for clear, concise, and timely communication between team members and stakeholders. The document provides guidelines for effective communication, such as using appropriate channels and formats, and encourages the use of regular meetings and reports to keep everyone informed.

3. The third part of the document addresses the challenges of resource allocation and management. It discusses how to identify and prioritize tasks, allocate resources efficiently, and monitor progress. The text suggests using tools like Gantt charts and PERT diagrams to visualize project timelines and resource usage. It also emphasizes the importance of flexibility in adjusting plans as needed.

4. The final section discusses the importance of risk management in project planning. It outlines steps for identifying potential risks, assessing their impact, and developing mitigation strategies. The document stresses that proactive risk management can help prevent problems before they arise and ensure the project stays on track.

SUMMARY EXPOSITION

OF THE INTERNAL SENSE OF THE PROPHETS,

AND OF

THE PSALMS OF DAVID.

ISAIAH.

CHAPTER I. That the church is vastated by evil of life, 1—8; so that there is but little of a residue, 9; that therefore their external worship is of no avail, 10—15; an exhortation that they should repent of the evil of life, and that they would have good, 16—19; that they falsify the Word, 20—23; that the Lord will come and destroy them, and will establish a church with others, 24—27; this, when nothing of the church remains with them, 28—31.

CHAP. II. Openly concerning the coming of the Lord, and concerning a new heaven and a new church then, 1—5; because in the former church there is merely the false and the evil of the false, 6—9; openly concerning the coming of the Lord, that He will destroy all who are in the love of self and in the pride of their own intelligence, 10—18; openly concerning the last judgment, and concerning the casting down of the evil into hell, 10, 19, 20, 21; separation of the good from them described briefly, 22.

CHAP. III. That there will be a want of the knowledges of good and truth, 1—7; because they are in evils and in what is falsified, 8—12; that the Lord will come to judgment, 13, 14; and that He will cast those who have perverted the truths of the Word into hell, 15—26.

CHAP. IV. That there will then be from the Lord something new for the church, 1—3; and Providence, lest the Word should be further perverted, 4—6.

CHAP. V. That a church was instituted by the Lord full of truths and goods from the Word, 1, 2; that it became perverted, 3—7; that it is destroyed still more by falsifications of the truth and good of the Word, 7—15; that the Lord will come and give the church to others, 16, 17; that those who have perverted the truths and goods of the church will perish by falses and evils of every kind, 18—30.

CHAP. VI. That the Lord appeared in the midst of his divine truth, which is the Word, 1—4; that the doctrine of the church from the Word not being understood, was impure, 5—8; it is predicted that all understanding of the Word would perish, so that it would no longer be known what is truth and good in the church, 9—13.

CHAP. VII. That ignorance of the truth and no understanding of the Word, would enter and begin to destroy the church, 1—6; it is predicted that this would not take place as yet, 7—9; but that it will at the time when the Lord shall come into the world, 10—16; that then, all understanding of the Word will be perverted by scientifics and reasonings thence, even until nothing remains, 17—20; that then the truth will be taught in all abundance, 21, 22; that the church will then be wholly devastated, 23, 24; otherwise with those who receive, 25.

CHAP. VIII. It is predicted, that before that time the knowledge and perception of truth will perish, 1—4; because they would not understand the Word in simplicity, 5, 6; that by reasonings from falses, the whole church will perish, even until there be no longer conjunction with God, 7—12; and that they would not know the Lord, who is the Word and the church, 13—16; that nevertheless, others will know the Lord, who reject falses and remove what is falsified, 17—21; and who, by combats against evils and falses, receive reformation, 23; although, in the church, there is merely the false, 22.

[N. B. Verse 1, of Chap. IX. according to the English Bible, is considered by the author as verse 23, of Chap. VIII. In this work, therefore, verses 1, 2, 3, of Chap. IX. answer to verses 2, 3, 4, in the English Bible, and verse 20 answers to verse 21.]

CHAP. IX. Concerning the coming of the Lord, and concerning the new church which will receive Him, 1, 2, 3; but not the old church which is destroyed, 4; that the Lord will do all things, who is described, who will protect from

false and evils, 5, 6; that the old church, from its own intelligence, will falsify and pervert every truth and good of the Word, and also of the church, even until nothing remains, 7—20.

CHAP. X. Concerning the farther vastation of the church, by their stealing from others the truths and goods of the church, 1, 2; that they will perish at the time of the last judgment, 3, 4; that they pervert truths by reasonings from their own intelligence, 5—11; that at the time of the last judgment, these are to be utterly destroyed by the Lord, so that scarcely any thing of natural truth will remain with them, 12—19; that these are to be saved who believe in the Lord, and to be protected, lest they should be led away by confirmations of the false by reasonings, 20, 21, 22, 24; because the whole church is devastated by scientifics, which pervert the truths of the church, and confirm false, 23, 25—34.

CHAP. XI. Concerning the coming of the Lord; that He will judge from divine wisdom; and that He will save the faithful, and will destroy the unfaithful, 1—5; the state of innocence with those in the heavens who trust in Him, 6—9; that those who are in false from ignorance, and who have not suffered themselves to be seduced by false and evils, will come to the Lord, 10, 11, 12; that the church will then understand the Word, and shake off false of every kind, 13, 14, 15; that those false will not hurt them any more, 16.

CHAP. XII. Confession and celebration of the Lord on account of salvation, 1—6.

CHAP. XIII. In this chapter, concerning the adulteration of good and the profanation of truth, which is Babel. That the Lord will come in divine power, 1, 2, 3; to a grievous judgment on those who have wholly receded, to destroy them, 4—9; because there is no longer any good and truth remaining with them, 10, 11, 12; that therefore they will all perish with their evils and false, 13—18; and abide in hell, where are direful and horrid evils and false, 19—22.

CHAP. XIV. Concerning the new church which is to be established, 1, 2, 3; concerning the judgment upon those who have adulterated the goods of the church and profaned its truths, which is Babel, 4, 5, 6; the casting of them into hell, where they are the worst of all, 7—12, 15—21; their pride in that they wish to rule together with God over heaven,

13, 14; of their dreadful end, 22, 23; that they are to be destroyed, who, by reasonings from their own intelligence, destroy the truths of the Word, and profane them, 24—27.

[N. B. *The five concluding verses of this chapter, according to the English division, make Chap. XV. according to the division used by the author.*]

CHAP. XV. Concerning the judgment upon those who place religion in mere knowledges, who are the Philistines, 1—5; that on their removal, the church will be safe, 3, 4.

CHAP. XVI. Concerning the last judgment, upon those who have rejected the goods of charity, and perverted the goods of the Word, who are Moab, their destruction, 1—9; that the Lord is not acknowledged by them, 10, 11; that they are to remain until the coming of the Lord, and then to be judged, 12, 13, 14; what they are, and what they will be, after their destruction, 15—23.

[N. B. *This explanation of Chap. XVI. includes chapters XV. and XVI. of the English division.*]

CHAP. XVII. Concerning those who place religion only in the science of knowledges, which is Damascus, that they are to be destroyed, 1, 2; that it will be serviceable to the new church, 3; that that science of knowledges will then be rare, 4, 5, 6; but that they are to be instructed from the Lord, 7, 8; that those who do not suffer themselves to be instructed from the Lord, will be in want of all things, and instead of truths, will eagerly embrace falses, 9—14.

CHAP. XVIII. Concerning those who wish to be in blind ignorance, respecting the things of salvation, who are Cush, [or Ethiopia,] what they are, 1, 2; that when the church shall be established, they will be rejected like things of no value, 3—6; that still those who are in ignorance, by reason of their not being of the church, will come to the Lord, 7.

CHAP. XIX. Concerning those who make to themselves a religion of the mere science of such things, as are of the Word and the church, and who enter into that science, which is Egypt: that thence arise controversies and heresies, and that they enter into falses of every kind, 1—4; that with them all truth will perish, 5—10; that insanity is in the place of intelligence, 11—15; that they will perish, 16, 17; that such scientifics will be of use, when they are instructed from the Lord in truths, 18—22; that then the

spiritual, the rational, and the scientific will act in unity, 23—25.

CHAP. XX. Concerning the same, that, because they are deprived of truths, reasonings will carry them away, and will devastate them of every good of religion, 1—6.

CHAP. XXI. That natural good will no longer remain, 1—4; expectation of the Lord, when the natural is first to be imbued with truth and good, 5—7; then the rational, 8, 9, 10; the adulteration of good and truth ceases, 9; that the coming of the Lord is expected, 11, 12; that then the knowledges of good and truth will be given to those who are in ignorance, 13, 14; that He is to come when all the knowledges of good and truth perish, so that none at all remains, 15—17.

CHAP. XXII. Concerning man's own intelligence, that the truths of the church perish by it, 1—7; that the internals of the church are utterly destroyed by it, so that they come into ignorance concerning the Lord, 8—12; that then from the delights of the false they will destroy the senses of the Word, 13—15; that they will perish, 16—19; that the power of the Word will remain, being guarded by the Lord, 20—24; that that also will perish in the church, 25.

CHAP. XXIII. Concerning the church which is to be devastated, and is devastated as to all knowledge of truth and good, which is Tyre; that by knowledges there is no longer any truth of the church as before, 1—9; that it will be further devastated by reasonings from falses, 10—14; that the devastation of the knowledges of truth will extend itself, and that it will continue until the coming of the Lord, 15—17; that then the knowledges are for others, 18.

CHAP. XXIV. That the church is entirely devastated, so that there is no longer any thing of the church remaining, but instead of it the false and evil, 1—13; that those who are out of the church are to receive illustration from the Lord, 14, 15, 16; that the church is to perish entirely, and to be destroyed, 16—20; that they are to be cast into hell, 21, 22; that there will be a new church from the Lord instead of the old one, 22, 23.

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CHAP. XXVII. That there is no longer truth and good in the natural man, 1; that still the truth of the church is to be guarded, 2, 3; that at the day of judgment all the evil and false will be destroyed, 4, 5; that afterwards there will be a new church, 6; with those with whom truths are not so lost, 7, 8; that in time all true worship will perish with all truth and good, that they will perish at the day of judgment, 8—12; that afterwards there will be a new church, which will confess the Lord, 12, 13.

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CHAP. XXIX. Concerning the lost doctrine of the truth of the church, which is Ariel, that it will perish so as not to be any thing, 1—4; that falses will prevail, and will further pervert, even until the church perishes, 5, 6; that the false will appear as truth, 7, 8; that on account of falses they cannot see truths, 9—12; that there will be external

worship without internal, 13; that there will be no more understanding of truth, 14; that they will think wrongly respecting God, 15, 16; that when the old church perishes, a new one is to be established by the Lord, 17, 18, 19; that all who are against truth and good will perish, 20, 21; it will be otherwise with those who shall receive the Lord, that they will understand truths, 22, 23, 24.

CHAP. XXX. That those who trust in the science of the natural man, thus in their own intelligence, seduce themselves, 1—5; concerning the learned or the self-taught, 6; that science seduces them, and that they recede from the Word, 7—10; and from the Lord, 11; that thus they have not any truth, and thus neither any good, 12—14; that trust should be placed in the Lord, 15; that those who trust in themselves and their own learning have no intelligence at all, 16, 17; that the Lord turns Himself to those who trust in Him, 18, 19; that they will be instructed, 20, 21; that then they will reject those things which are of their own intelligence, 22; that then they will have truth in all abundance, and wisdom, 23—26; when those who are in the falses of evil will perish, 27, 28; then they will come from the Lord into the delights of truth and good, 29, 30; that there will be a judgment upon those who trust in themselves, 30, 31; that those who have thereby adulterated the Word, will be cast into hell, 32, 33.

CHAP. XXXI. That those who trust in their learning from their own intelligence, do not trust in the Lord, 1; that they are against Him, wherefore they have evil, 2; that they have no understanding of truth, but fall into falses, 3; that at the time of the judgment they are to be destroyed, 4; that the Lord will then protect those, with whom the church is from Him, 5, 6; that they will then reject falses and evils, 7; that those will perish who trust in themselves, 8, 9; that good from the Lord will be in the new church, 9.

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false, 15—18; the false will still remain even to the end, 19; but not with those who love truth and good, 20.

CHAP. XXXIII. Concerning those who by false vastate the truths of the church, 1; that the Lord will come and protect his own, 2; that the vastators will be dispersed by Him, 3, 4; that they will have protection from the Lord by divine truth, 5, 6; that the devastation of the truth of the church will continue then, 7, 8, 9; that they have no regard for the Lord, 10; that false and evils will consume all things of the church, 11, 12; that they will dread the last judgment, 13, 14; that those who do good from the Lord are to be saved, 15, 16, 17; that they will not hear false and believe them, 18, 19; that they will be of the Lord's church, and that they will have from the Lord an abundance of all things of truth, 20, 21, 22; and of all things of good; and thus not any more evil, 23, 24.

CHAP. XXXIV. The last judgment upon all who are in evil and thence in false is described, 1—8; that being cast down into hell, they will remain in horrid false and evils to eternity, 9—15; that this was foretold, 16; it will be otherwise with those who are not such, 17.

CHAP. XXXV. That those who are out of the church, who have not the Word, are to be accepted, that they may become the church, and that all things of heaven are to be given to them, 1, 2, 3; that the Lord will protect and deliver them from the infernals, 4, 5; that in the midst of them they are to be protected and saved, 6—9; that the church is from them, and that they will have the good of the church, 10.

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CHAP. XXXVII. Concerning those who have performed repentance, and consulted the truths of doctrine, 1—5; and have perceived that those will perish who have blasphemed the Lord, 6, 7; who have so highly blasphemed, as that He could not prevail against them, 8—13; that those who have consulted doctrine from the Word, performed repentance, and prayed to the Lord for help against the blasphemers, 14—20;

and they received for answer in their heart, that those who have blasphemed the Lord shall perish, which blasphemy is also treated of, 21—27; that therefore it shall not proceed any farther, 28, 29; because a new church will exist in its own time, 30—32; wherefore the old church will not be destroyed yet, 33—35; but that still it is to be utterly destroyed, 36—38.

CHAP. XXXVIII. That they have performed repentance, and are therefore kept from destruction, 1—6; that therefore the time of the Lord's coming is protracted, 7, 8; that still the church will depart, 9—15; an exhortation to repent, 16—20; that there is yet natural good with some, 21, 22.

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CHAP. XL. The coming of the Lord is foretold, when the good are to be saved, and the evil are to perish, 1—5; that all truth will be banished, 6—8; a prediction concerning the coming of the Lord, and concerning the salvation of those who receive Him, 9—11; because He is omnipotent and omniscient, 12—14; that all persons and all things against Him are of no avail, 15—18; that man's own intelligence is of no avail, 19, 20; that the Lord has dominion over all things, and that without Him all things fall, 21—25; that He rules the heavens, 26; why the church is ignorant of it, 27; that the Lord sustains the church with those who look to Him, 28, 29, 31; that those who do not look to Him have no power, but fall, 30.

CHAP. XLI. Concerning the last judgment accomplished by the Lord from his Human, in which He was in the world, 1, 2, 3; that by his Divine, 4; that those opposed themselves to Him, who were in their own intelligence, 5, 6, 7; that the Human was corroborated by his Divine, 8—10, 13, 14; that they cannot in the smallest degree prevail against Him, 11, 12; that they will be utterly dispersed, 15, 16; that those who trust in the Lord shall not fail, 16, 17; that they will have truths and goods in all abundance, 18, 19, 20; that others will not know or be able to do any thing, 21—24; that those who are in ignorance of the truth, will come to the Lord, 25, 26; of whom the church will be, 27; that of themselves they are nothing but the false and evil, 28, 29.

CHAP. XLII. Concerning the Lord in whom is the Divine,

false, 15—18; the false will still remain even to the end, 19; but not with those who love truth and good, 20.

CHAP. XXXIII. Concerning those who by false vastate the truths of the church, 1; that the Lord will come and protect his own, 2; that the vastators will be dispersed by Him, 3, 4; that they will have protection from the Lord by divine truth, 5, 6; that the devastation of the truth of the church will continue then, 7, 8, 9; that they have no regard for the Lord, 10; that false and evils will consume all things of the church, 11, 12; that they will dread the last judgment, 13, 14; that those who do good from the Lord are to be saved, 15, 16, 17; that they will not hear false and believe them, 18, 19; that they will be of the Lord's church, and that they will have from the Lord an abundance of all things of truth, 20, 21, 22; and of all things of good; and thus not any more evil, 23, 24.

CHAP. XXXIV. The last judgment upon all who are evil and thence in false is described, 1—8; that being cast down into hell, they will remain in horrid false and evil eternally, 9—15; that this was foretold, 16; it will be so wise with those who are not such, 17.

CHAP. XXXV. That those who are out of the world who have not the Word are to be accepted, that they become the church, and that all things of heaven will be given to them, 1, 2, 3; that the Lord will deliver them from the infernal, 4, 5; that so they will be saved, they are to be protected and saved, 6; that the church is born from them, and that they will live in the church, 7, 8.

CHAP. XXXVI. The reasonings of the church are varied the doctrine of the church, 1; that the Word is applied, 2—5; and by the Word the church is worship, 7; and that therefore the church is saved, 8—10; where the church is saved, 11—13; the church is saved, 14—16; the church is saved, 17—19; the church is saved, 20—22; the church is saved, 23—25; the church is saved, 26—28; the church is saved, 29—31; the church is saved, 32—34; the church is saved, 35—37; the church is saved, 38—40; the church is saved, 41—43; the church is saved, 44—46; the church is saved, 47—49; the church is saved, 50—52; the church is saved, 53—55; the church is saved, 56—58; the church is saved, 59—61; the church is saved, 62—64; the church is saved, 65—67; the church is saved, 68—70; the church is saved, 71—73; the church is saved, 74—76; the church is saved, 77—79; the church is saved, 80—82; the church is saved, 83—85; the church is saved, 86—88; the church is saved, 89—91; the church is saved, 92—94; the church is saved, 95—97; the church is saved, 98—100.

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CHAP. XLIII. Concerning the redemption and salvation of those who are in the new church from the Lord, 1; that fables and evils will not hurt them, 2; that they will come to Him from all parts out of every nation, 3—8; that this was foretold, 9; that He himself who is to come foretold it, 10—13; that He will destroy all who adulterate and profane the goods and truths of the church, 14; that it will be He himself, 15; who saves his own, and destroys all the power of hell, 16, 17; that from Him will be a new heaven and a new church of those who had not been at all in truths before, 18—21; that the church itself did not worship Him, but wearied Him by sins, which He bore with from the beginning and afterwards, 22—27; for which reason He will utterly reject it, 28.

CHAP. XLIV. Concerning those who will acknowledge the Lord, that they shall receive the Holy Spirit, 1—4; that it is Jehovah, who foretold that He himself would do it, 5—7; that there is no other God, 8; that those who do not worship Him alone are falsifiers, 9—11; concerning those who devise for themselves another species of religion from their own intelligence, how they cause the false to appear as truth, and evil as good, whence they have a worship resembling divine worship, 12—20; to the Jewish church that it should desist from such things, 21, 22; to the new church, that the Lord alone is the God of heaven and earth, 23, 24; that the Lord rejects such, because from their own intelligence they are insane, 25; when He reestablishes his church, 26; and destroys the old, 27; that this is from the Lord by the Divine Human, who is there Cyrus, 28.

CHAP. XLV. Concerning the Lord as to the Divine Hu-

man, who is Cyrus. That from his Divine, He has omnipotence against all things of hell, 1, 2; that He has divine wisdom, 3; by his Divine even to ultimates, 4; that He is no other than Jehovah, that all may know this, 5, 6; that from Him are all things, 7; they should receive Him that they may be saved, 8; that it is not to be doubted, but that it is so, and why it is so, 9, 10, 11; because He is the God of heaven, 12; and thus will save men, because they are bound by the hells, 13; that those who are in ignorance and natural men will come, 14; that it is not known whence salvation comes, 15; that those who are in falses will recede, 16; that those who are of his church are saved, 17; that they are thus saved, is, because man is born for heaven, 18; that this is foretold in the Word, 19; that those who are in good accede, and that those who are in evil recede, 20; that they should receive Him because He is the only God, and from Him alone is salvation, 21, 22; that in Him alone is all the life of heaven, 23—25; and that there is none with those who are against Him, 24.

CHAP. XLVI. Concerning the profanation of truth, which is Bel; that they have the affections of the false and evil, 1; that they are no longer able to understand truth, 2; concerning those who are not such, that they have been taught and are led by the Lord, 3, 4, 5; that the rest take goods and truths from the Word, and profane them, and make to themselves a religion, in which there is nothing of life, 6, 7; that they should consider that there is no other religion than what is prescribed in the Word, where all truths are, 8—12; that the coming of the Lord is near, from whom is salvation, 13.

CHAP. XLVII. Concerning those who adulterate good and profane truth, who are Babel; that they no longer have dominion, 1; they devise falses of faith and evils of love, that they are to be destroyed even until there are none left, 2, 3; by the Lord, 4; those who profane will be thrust down, 5; that these things have invaded the church and perverted it, 6; that they believe they have dominion over all, 7; and that their dominion will not cease on account of their wicked inventions of worship, in which they confide, 8, 9; that because they have elevated themselves above all in the world, they will be utterly destroyed, 10, 11; that all their fictions and inventions of worship will avail nothing, but they will be cast down into hell, 12—15.

CHAP. XLVIII. An exhortation to the church adulterating the goods and profaning the truths of the Word, that they should desist; that it was given them to be a church and to acknowledge the Lord, but in vain, 1, 2; that they were averted, which was shewn them, 3, 4; lest perhaps they might believe that they were superior to others, 5; and that they did not know it, 6, 7; when yet they were such from the beginning, 8; that they are not yet to be destroyed, for his own reasons, and that the time will yet be prolonged, 9, 10, 11; let them know that He is the God of heaven and earth, 12, 13; that it is the Lord, who will come among those who adulterate and profane the Word, and say it to them, 14—17; if they had obeyed Him, that they would have had the goods and truths of the church in all abundance, 18, 19; if they would relinquish the adulterations and falsifications of the Word, and the pride of ruling, they would be in every thing of the church, 20, 21; but that the church is not with them, because they are averted, 22.

CHAP. XLIX. Concerning the redemption and salvation of the faithful by the Lord, there the Lord is Israel; that He will give doctrine concerning God, 1, 2, 3; that it will be given in vain in the church, 4; that a church is to be established by Him with every thing of it, 5, 6; in order that they may submit themselves to Him, 7; that He will teach them all the truths of salvation, 7—11; that those who were removed from truths will accede, 12; wherefore they have joy, 13; they should not believe that the Lord does not remember them, He always remembers them, 14, 15, 16; that falses and evils will be removed, 1. 19; accession from all parts to the church, 18; that heaven will be enlarged for them, 19, 20; that from those with whom the Word was not, and thence neither the truth of the church, a multitude will come, who will worship the Lord, and be instructed in divine truths, 21, 22, 23; that evils from hell will not break in upon them, 24, 25; that those who endeavor to introduce evil and the false, will be removed from them, and will be in the hells, 26.

CHAP. L. That the former church is rejected, 1; that there is none there who obeys, or believes that there is a divine power to save, wherefore all things of the church are hidden from them, 2, 3; that the Lord has taught continually, 4, 5; that they have treated the Lord ill, but that He has endured it, 6, 7; that by the Divine in Him He became

justice, 8, 9; that those who are against Him will perish by falses of evil, 9; that those who are removed from truths will trust in Him and acknowledge Him, 10; and that the rest with their evils and the falses thence will be cast into hell, 11.

CHAP. LI. That the worshippers of God look to the Lord from whom, and to the church by which, 1, 2; because the Lord will fill them with intelligence, and make them blessed, 3; because from Him is all good and truth, and in Him every nation will trust, 4, 5; nothing remains to eternity, except what is from Him, 6; those who love good should look to Him, and not regard the oppositions of men, because they will perish from falses and evils, 7, 8; to the Lord, because He has divine power to act, because He is able to remove the hells, so that they may joyfully pass through them without hurt, 9, 10, 11; that they have nothing to fear from evils thence, nor from their infestation, 12, 13; that the Lord will lead them out safe, however much hell resists, 14, 15; from his Divine He will set in order heaven and the church, 16; of those who had been in falses of ignorance, 17, 18; that before there was a want of truth and good, whence enormous falsities, 19, 20; that the Lord will take them away, 21, 22; and they will be given upon those who reject them with contempt, 23.

CHAP. LII. To the new church, that the doctrine of truth will be enlarged, lest falses break in, 1; and that it may reject the falses, 2; by which they have been captivated, and from which they will be delivered, 3; because they were imbued with knowledges of the false, confirmed by reasonings, 4; therefore evil and ignorance of God, 5; but they shall know their God, when He comes into the world, 6, 7; when He will restore the church, 8, 9; and will manifest Himself, 10; and then they will relinquish the religious notions in which are such falses, 11; the Lord will lead them out by degrees, 12, 13; that He will appear in humility, 14; that then those who are in goods and truths will see and come, 14, 15.

CHAP. LIII. Concerning the appearance of the Lord in a state of humiliation; that it is scarcely believed that the omnipotence of God is in the Lord, 1; because He will appear as vile, and therefore to be despised, 2, 3; and that He appeared as if the Divine were not in Him, 4; when nevertheless thereby is salvation, 5; that He endured all things, even

to the passion of the cross, 6, 7, 8; and that He would subdue the hells, 9; that by the passion of the cross a new church would exist, 10, 11; and because He endured such things, that He will come forth a conqueror, 12.

CHAP. LIV. That those with whom the church was not before, will have many truths of the church, and will be multiplied, 1, 2, 3; that former falsities will not be remembered, because the Lord will be the God of the church, 4, 5; that for some time they were as without God, 5, 6; that this was the case when there was no church, but that it is to be restored by the Lord, 7, 8; when there is no truth; although afterward it will not fail, 9, 10; that doctrinals will be full of spiritual and heavenly truths from the Lord, 11, 12, 13; they will no longer be afraid of falses from hell, 14, 15; that those who from them are against the church will be cast into hell, 16, 17.

CHAP. LV. That they will receive truths from the Lord freely, 1; that they will reject such things as have in them no spiritual life, 2; that truth in which is life, and by which there is conjunction, will be given by the Lord, 3, 4; that those will come to the Lord, who knew Him not before, 5, 6; concerning repentance, 7; that they know not the way by which salvation is wrought, 8, 9; that it is by the coming of the Lord, 10, 11; that by that only is heavenly happiness, 12; and instead of evil and the false, good and truth to eternity, 13.

CHAP. LVI. That the Lord the Savior is about to come, 1; happy is he who accounts holy the union of the Divine and the Human, also of the Lord with the church, 2; nor should any one believe that he is separated from the Lord, 3; that strangers, who esteem that union holy, are to be received into the church in preference to others, 4, 5; and that those also, who are in falses from ignorance, are to be introduced, and that their worship will be accepted, 6, 7; that the rest also are to be brought, 8, 9; because they have been seduced by those who are in evil lusts, 10, 11; and who desire nothing else but to be insane in falses, 12.

CHAP. LVII. That there is no longer truth and good, and life in them, 1, 2; because they have falsified and adulterated them, 3; speaking against the Divine, 4; those who love all falses whatsoever, and destroy all truths whatsoever, 5; and worship those things which are of their own intelligence, 6; and extol the doctrine thence even to adoration, 7; and have

published it to all, and extended it to falses of every kind, 8; and call them heavenly goods and truths, and adore them with all submission, 9; that they have not retracted, because it was from their own intelligence, 10; and this because they have not consulted the Lord, who would teach them, 11, 12; that falses will destroy them; it is otherwise with those who love the Lord, so that He may teach truths and remove falses, 13, 14; that the Lord will do this with the humble in heart, 15; that He cannot do it for those who are wise from what is their own, 16, 17; but for those who mourn for it, 18, 19; nor with those, who from the natural produce evils and falses, from whom they are never removed, 20, 21.

CHAP. LVIII. Concerning the iniquity of the old church, which is to be disclosed, 1; they are as those who love truth, 2; and as those who convert themselves, 3; but they convert themselves from an evil motive, 4; that conversion is not to speak devoutly, but to shun evils, 5, 6; and to exercise charity, 7; then they will have truths in abundance, and the Lord will be with them, 8—11; thus the church will be with them, and they will restore all things of the church, 12; if they esteem the union of the Lord with the church holy, that they will come into heaven, 13, 14.

CHAP. LIX. That the Lord hears and can do all things, but that falses and evils hinder, 1, 2; that truths have been falsified by them, whence evils of life and falses of doctrine, 3, 4; that they devise such things as captivate and deceive, and afterwards kill, 5; that those things which are of doctrine and life are of no avail with them whatever, 6; they are sedulous to pervert, whence is vastation, 7; whosoever follows them loses the truths of the church with himself, 8; thence it is that they are in falses and see nothing in clear light, 9, 10; thence there is no salvation, 11; because there is nothing but evils, and an aversion from truths, thus from the Lord, 12—15; since there is not any one in the truth, nor any one in the Lord, therefore He alone fought by his own power from divine truth, 16, 17; as from vengeance, 18; wherefore divine worship belongs to Him, because from Him is redemption, 19, 20; and that from the Divine itself all the truth of the church is derived to eternity, 21.

CHAP. LX. The coming of the Lord with divine truth, when there is nothing but the false and the evil of the false, 1, 2; that the Divine is only in the Lord, 2; that they will

come to Him from all parts in great numbers, even those who are external, 3, 4, 5; who will worship the Lord from good and truth, 6, 7; that those will come who are in the shade of truth, 8; that the truths of the church and the church itself will be with them, 9, 10; that there will be a continual accession for the sake of salvation, 11, 12; that the spiritual moral will come, 13; also those who have not known the Lord before, 14; who will learn spiritual truths from the Lord, 15, 16; that the natural in them will become spiritual, 17; there will no longer be perversion of truth and good, 18; nor the love of the false, but the love of the Lord, 19; and this to eternity, 20; in heaven with increasing intelligence, 21, 22; these things when the Lord comes, 22.

CHAP. LXI. Concerning the coming of the Lord, to save those who are in ignorance of truth and in the desire of it, and when a judgment is to take place, 1, 2, 3; that then the things of the church, which have perished, are to be restored, 4; the externals of the church, 5; the internals of the church, 6; more than ever before, 7; that by their truths and goods there will be conjunction, 8; and they are to be acknowledged, 9; that such things of the church will exist when the Lord comes, 10, 11.

CHAP. LXII. Concerning the coming of the Lord, and concerning the church then, what it is; that a church will exist, which will acknowledge the Lord, in which will be the very truths of heaven, and more than before, 1, 2, 3; that they will not be separated from the Lord as before, but conjoined with Him, 4, 5; that this will be preached even till it takes place, 6, 7; that then the truths of the Word will not be for those who falsify them, but for those who receive them, 8, 9; that a preparation will be made, 10; and it will be announced that the Lord is about to come, 10, 11; and that that church will be from Him, 12.

CHAP. LXIII. Concerning the Lord, and concerning his combats. The Lord as to divine truth or the Word from which is his divine power, 1; that the Word is utterly adulterated and destroyed, 2; that there was none in truths, and that therefore the Lord alone fought and conquered, that the faithful might have salvation, 3—6; that this was done from mercy, in order that those who are willing to receive truth may be saved by Him, 7, 8; and that from divine love He might lead them, 9; that those who were of his church before, turned themselves away, 10; that nevertheless before

that church existed He led men, and protected them in the midst of hell, 11—14; a prayer to the Lord that He would have pity, because He alone has redeemed, 15, 16; that otherwise they would have perished, and hell would have ruled, 17, 18; that then there will be power when the Lord comes, 19.

CHAP. LXIV. That the Lord causes the infernals to perish, when He comes with divine power, 1, 2; that before it was not heard and done, 3; that thus He saves the faithful, 4; that all are in sins, and none can be saved unless He comes, 5, 6; when yet all were created by Him, 7; that therefore He would regard them, 8; when all things of the church are devastated, 9, 10; the Lord cannot suffer this, 11, 12.

[N. B. *In the above explication of Chap. LXIV. verses 1, 2, answer to verses 1, 2, 3, in the English Bible; verse 3 answers to verse 4; and verses 11, 12, answer to verse 12.*]

CHAP. LXV. That the Lord had been present with those who are against Him, who are in direful loves of the false and evil, and who reject Him, 1—5; that they will perish on account of contrary worship, 6, 7; but that still all things of the church will not perish, because a church will be formed, 8, 9, 10; but that those who have perverted the Word will perish from falses, 11, 12; that they will become miserable, others happy, 13, 14; that they will be conjoined to the Lord, 15, 16; that the Lord will establish a new church, 17, 18; in which will be all goods and truths, thus all things of heaven, 19, 20, 21; and that it will not perish, 22, 23; that the Lord will teach, 24; that falses and evils will no longer destroy, 25.

CHAP. LXVI. That heaven and the church are with those who live in humility, and live according to the commandments, 1, 2; it is otherwise with those who have perverted all worship into evil, 3; that they will receive retribution, because they have not obeyed, 4; that those who are out of the church obey, and will be received in their stead, 5; the destruction of the evil, 6; that before they perish the church is established with others, 7, 8; and it will be established, 9; that they will receive divine truth with joy, 10, 11; that they will have all goods and truths, 12, 13, 14; that destruction will be upon those who are against them, 14, 15; and they will perish, 16; who have perverted the holy things of the church, 17; that they will come to the Lord

from all parts, 18; of every religion, 19; they will be in every truth of the doctrine of the church, 20; and in its good 21; that whatever is of heaven and the church will abide with them, 22; that they will continually worship the Lord, 23; that those who have rejected Him will remain in falses and in their evils forever, 24.

J E R E M I A H.

CHAPTER I. The state of the church perverted, 1, 2, 3; concerning the Lord, who is there Jeremiah, that He is to be born, in order that He may teach all men divine truth, 4—8; that from his Divine He would teach the truths and goods of the church, and that He would destroy the falses and evils, 9, 10; that the truths of every good were given to them through the Word, 11, 12; but that they perverted them, 13; whence arose falses of every kind against the truths of the church, 14, 15; and thence a contrary worship, 16; that the Lord will admit them to fight against Him, and that they will submit, because the Divine is in the Lord, 17, 18, 19.

CHAP. II. Concerning the church established with the ancients; concerning its primitive state, that it was defended from falses and evils, 1, 2, 3; that for no reason they departed from Him, who had led and protected them, 4, 5, 6; and had taught them all things of the church, which however they perverted, as well the truths as the goods, by departing from the Lord, 7, 8; that still He will teach with difficulty, 9; that no nation has changed its religion as they have done, 10, 11; it is horrible that they have rejected the Lord and devised for themselves falses of doctrine, 12, 13; wherefore the church and its doctrine are devastated, 14, 15; by falses from the natural man, 16; that this is because they have rejected the Lord, 17; by scientifics and reasonings, 18; that they bring punishments upon themselves, because they have separated themselves from the Lord, and worshipped infernal things, 19, 20; when notwithstanding genuine truths were given to them, and yet they became such, 21; howsoever in externals they performed similar worship, that still inwardly they are infernal, 22, 23; that they desire to be in falses and evils, and shun truths and goods, 24, 25; that evils and falses are their worship, 26, 27; that this is

the case with all, 28; that they are not willing to return, although chastised, 29, 30; that nevertheless they are not forsaken by the Lord, but that they have forsaken Him, 31, 32; that they fight to confirm those things by falsifications of the Word, 33, 34; that they have confirmed them by reasonings from the natural man, 36; that nevertheless their confirmations are of no avail, 37.

CHAP. III. Concerning the spiritual church, or concerning the truths of the church, that they have gone and falsified the truths, 1, 2; that they were not willing to understand truths, 3; that they only acknowledged the Word outwardly in the letter, yet did not abide with it, but with falses, 4, 5; that the church, as to truths, has falsified them, and would not be reformed, 6, 7; that the heavenly church, or church as to goods, has done the same; that as they have truths, so likewise have they adulterated goods, 7—9; that they worship the falses of evil, and have perverted the goods more than the truths, 10, 11; an exhortation to reject the false and to receive the truth, that there may be conjunction and a church, 12—14; and then knowledge, 15; that when the Lord shall come, there will no more be the representative of a church, but a church where the Lord himself will be instead of that, 16, 17; that then truth and good will make one, 18; concerning those who shall come, that they are to be adopted as sons by the Lord, 19; but that the church has become perverted, 20, 21; the acknowledgment and confession of those who will be of the new church, that they have falses and evils, 22—25.

CHAP. IV. An exhortation to desist from evils and acknowledge the Lord, from whom those who are in goods and truths will have salvation, 1, 2; unless they desist and convert themselves, that they will utterly perish, 3, 4; so that those may be removed who shall acknowledge, while the destruction continues, 5, 6; because the devastation of all things of the church is at hand, 7; which does not cease by external wailing, 8; nor by complaints, that they perish, when yet it is said in the Word, that they are to be saved, 9, 10; an answer, that they are not willing to acknowledge and receive, 11, 12; that falses break in, 13; concerning the corruption of the church, 14, 15; as to doctrine, 16; as to the Word, 17; a lamentation over those things, 18—21; that there is no longer understanding of truth, 22; that all things of the church are destroyed, so that nothing remains, 22—27; and

there is no church, 28, 29; that they could not by any means be restored with them, 30; the despair of those of whom the new church will be formed, 31.

CHAP. V. That there is no truth in doctrine nor in the church, and if they believe, it is the false, 1, 2; they were urged by punishments, but still they have not received, 3; that it is not from simplicity but by study and from design, 4, 5; therefore all falses and the evils of the false have broken in, 6; they have rejected all mercy because they have perverted all the truths and goods which they had in great abundance, 7, 8; wherefore they cannot but perish, 9, 10; for they have acknowledged evils and falses as goods and truths, because they have departed from the Lord, 11, 12; and they have annihilated the Word, 13; wherefore infernal evil will invade them, which will further destroy all the goods and truths of the church, 14—17; but as yet not utterly, 18; that this has happened to them because they have forsaken the Lord, 19, 20; when yet they might know that the Lord alone can do all things, and they are not willing to know that He is God, from whom are all truths and goods, 21—24; that this is so because it is their delight to pervert and deceive, 25—27; and for this reason they are held in esteem, 27, 28; they cannot but perish, 29; because all goods and truths from primaries to ultimates are thus perverted, also because all of them from the highest to the lowest do so, 30, 31.

CHAP. VI. Concerning those who in the lowest heaven have conjunction with the Lord, who are the sons of Benjamin, that the church perishes with them by the falses of evil, 1, 2; that they have no longer truth and good, but the false and evil, which destroy them, 3—5; that the church is thereby destroyed with them, 6, 7; that still there are some truths, let them not lose them, 8, 9; but they do not hearken, 10; wherefore all are destroyed, 11; thus others are received in their room, 12; because every thing there is perverted, so that there is no protection against the false, 13, 14; which they do not acknowledge to be false, 15; and they reject truths, 16, 17; wherefore ruin awaits them, 18, 19; thence they make the works of their worship of no avail, 20; that destruction awaits them, 21; by the falses, from which they reason against the truths of the church, 22, 23; concerning those who are separated and mourn over them, 24—26;

that the perverse have been proved, and found incapable of any restoration, 27—30.

CHAP. VII. Concerning those who are in the lowest heaven, with whom the church is as to good, to them, 1, 2; that they should look to truths and goods, 3; that they should not believe the church is with them, 4; unless they live according to the commandments, and do not violate the Word, 5, 6; that those things do not make the church, 7; if the life is contrary to the commandments, that the church has no worship, 8—10; that the Lord's church is not with those who profane holy things, 11; thereby the destruction of the church is effected, as elsewhere, also here, 12—15; intercession would not avail, 16; because it is certain that they profane the truths and goods of heaven, 17—19; thence the destruction of all, 20; that they rely on the externals of worship, which are of no avail, because they have no internals of worship, 21—24; that they have obstinately rejected internals, even from the beginning, 25, 26; since reformation is in vain, all things of their worship will be rejected, because they profane all things of the church, 27—31; that they will be cast into hell, where there is nothing but the false and evil, 32, 33; thus that church will perish, 34.

CHAP. VIII. That the profaners of truth will be cast into hell, and abide in their profanations, 1, 2; that all their remains will also perish, 3; that they are such that they cannot be converted and brought back, 4—6; that they are not willing to know any truth from the Word, rejecting it, 7—9; wherefore the things which are with them will be given to others, 10; that they defend their falses, and say that they are the truths of the church, that they are not willing it should be otherwise, 11, 12; wherefore, as there is nothing of truth and good any longer remaining, they will perish, 13; they have recourse to the Word, but in vain, 14, 15; then the fallacies of the sensual man, and reasonings from them, will destroy them and infect them with poison, 16, 17; a reciprocal grief and lamentation, that the time is so long protracted before a new church from others can be established 18—23.

[N. B. Verse 23 of Chap. VIII. according to the author's division, is verse 1 of Chap. IX., according to the English division. Therefore all the verses of the following Chap. IX. must be read as one in advance; i. e. verses 1, 2, must be read verses 2, 3; and so on to the end of the chapter.]

CHAP. IX. That in the church there is nothing but what is falsified and thence evil, because they depart from the Lord, 1, 2; that one false is derived from another even until there is nothing but the false, 3,—5; they pretend that they are willing, when they are taught, but still they are not, 6, 7; will they not perish? 8; grief on account of the destruction of all things of the church, so that it does not remain, 9—11; because they have rejected the Word, and obeyed their own lusts, therefore they are in the falses of evil, 12—14; wherefore they will perish from evils and from falses thence, 15; a lamentation over the devastation, 16—18; a lamentation that thence is destruction, 19, 20; because they have infernal evil and the false, 21; that it may be known that all of truth and good, and thence all of power and wisdom, is from the acknowledgment of the Lord, 22, 23; the coming of the Lord to judgment upon all who are in externals without internals, 24, 25.

[N. B. *All the verses of Chap. IX. must be read as one in advance, in order to make them answerable to the English division, i. e. verses 1, 2, must be read verses 2, 3; and so on to the end of the chapter.*]

CHAP. X. That those should not be feared, who from their own intelligence and by arts wish to prevail, 1, 2; it is described how they make evil appear as good, and themselves as powerful, 3—5; when yet the Lord alone has power, 6, 7; that they abuse the Word to effect this, 8, 9; when yet the Lord alone reigns, 10; and that those who do not acknowledge Him disappear, 11; that all truth is from the Lord, 12, 13; that man's own intelligence is absolutely of no avail, and that it will perish, 14, 15; it is otherwise with the church, which trusts in the Lord, 16; the preparation of the latter, during the destruction of the former, 17, 18; grief on account of the departure of the church from the Lord, and its vastation, 19—21; their destruction, 22; a prayer to the Lord, that they may not perish together with the evil, 23—25.

CHAP. XI. That they should do the commandments and acknowledge the Lord, which is the covenant, 1—3; that He was with them when they were reformed, 4; that thereby they might have had every good and truth of the church, 5, 6; that this was often said to them, but there was no obedience, 7, 8; but they all had done the contrary, and ac-

knowledge another God, 9, 10; that therefore there is no help for them, because they all love fables, and worship other gods, 11—13; intercession will not avail, 14; that they have profaned the church and its good and truth, 15—17; that it is manifest by this, that they would deliver up the Lord to death, 18, 19; that therefore retribution shall be made them, 20; that they are not willing to hear of the Lord, 21; that they will perish by fables at the day of judgment, 22, 23.

CHAP. XII. It is asked by the church, which expects the Lord, why the wicked flourish, 1, 2; O that He may come, and that the evil may be removed, 3; because there are no longer truths and goods with them, 4; that they have their own intelligence, 5; nor do they wish to know more, 6; that the church, where the Word is, turns itself against the Lord, and has embraced fables, whence it is desolated and vastated, 7—12; that goods are turned into evils, 13; that therefore they are to be expelled, and others received in their place, of whom a church will be formed, 14, 15; that they will remain so long as they acknowledge the Lord, 16, 17.

CHAP. XIII. It is represented by the linen girdle that the truth of the church would successively perish by reasonings from the natural man, 1—7; that the case was similar with the church where the Word is, where they have departed from the Lord, and thence from truths, 8—11; and were afterwards fables instead of truths, 12, 13; and thence destruction, 14; that they ought to take heed to themselves, lest instead of truth there be merely the false, 15, 16; grief on account of that, 17; it may be seen that all the truth of the Word perishes, 18, 19; that there are fables in the room of truths, 20; that thence destruction is at hand, 21; the reason is, because they are inwardly evil, and thence they also become outwardly evil, 22; that it cannot be otherwise, 23; wherefore destruction comes because they have forsaken the Lord, and that thence they have fables, 24, 25; wherefore the interiors, which are evil, will be laid open, 26, 27.

CHAP. XIV. That truth entirely fails in the church, 1—3; that he who seeks does not find it, 4—6; a prayer to the Lord that He would have pity, 7—9; answer is made, that they have departed, 10; that therefore no attention is paid to their prayer, nor to their worship, 11, 12; that they are flattered that there is no want and desolation of truth, 13; that this is from their doctrine of the false, which will perish, and together with it those who live according to it, 14—16; grief

for this, that neither in the church nor in doctrine is there any truth, 17, 18; a complaint thereon, 19; a prayer for them, 20—22.

CHAP. XV. Answer, that not any intercession for them can avail, 1; that they will be cast into hell, where are falses and evils of every kind, 2, 3; that they are to be expelled from the church, 4, 5; because they have departed, 6; that they have not any truth, 7; because no truth, therefore the false, 8; that the church has ceased with them, 9, 10; that at the time of the judgment destruction will come upon them, 11; that they will be destroyed by falses from the natural man, thence they will have no truths from the Word, but they will be taken away from them, 12—14. Concerning the Lord, and concerning his combats from divine truth, 15, 16; that He is grieved by their falses, 17, 18; that He has victory over them, 19—21.

CHAP. XVI. That with that church there is no conjunction with the Lord, because there are no truths and goods there, 1—3; that they cannot but be cast away into hell, 4; that no pity can be shewn them, 5,—7; because no good and truth can be received by them, 8; that all conjunction with the Lord has perished with them, 9; that this is because they have departed from worshipping the Lord, thence their worship is not the worship of God, 10, 11; thence every one wishes to be wise from himself, 12; wherefore they will be in hell, 13; that others are to be brought by the Lord to the church, 14, 15; as well the natural as the rational, 16; that retribution will be made to those, who first profaned the church, 17, 18; that those of whom the church will be formed, will acknowledge the Lord, 19—21.

CHAP. XVII. That it is in their internals to worship only externals, 1, 2; that all scientific truths will be taken away, 3; not as yet; but that they are to come into hell, 4; that because they trust in themselves, they do not perceive any thing of truth and good, 5, 6; on the other hand, those who trust in the Lord always have good and truth, 7, 8; that the Lord knows what inwardly lies hid, howsoever the external may appear, 9, 10; that the truths, which they learn, are of no use to them, 11; that the Lord is heaven and the church, wherefore those who depart from Him, are damned, 12, 13; prayer to the Lord, and acknowledgment, that the wicked may be removed, 14—18; the Lord to those who are in externals, 19, 20; that they should acknowledge his Divine,

which is the sabbath, and not violate it, 21—24; that then they will have understanding of the Word, 25; and that then worship will be from truths, 26; if they should not acknowledge, that the externals will perish from internals, 27.

CHAP. XVIII. It is represented that those who are in falses and evils can be reformed by the Lord, 1—4; wherefore those who, after repentance, convert themselves, although they are in falses and evils, are accepted by the Lord, 5—8; on the other hand, that those who are in truths and in good, and do evil, perish, 9, 10; it is said to those who are in the church, that they should repent and convert themselves, but that they would not, 11—13; because they love falses of every kind, and thereby annihilate the church with them, 14—16; wherefore they will be destroyed, 17; that they extol themselves against the Lord, and thence against his Word, by despising Him, and falsifying it, 18; a lamentation upon it, 19, 20; that they have not any truth of the church, and that they act craftily, 21, 22; that they cannot be forgiven, 23.

CHAP. XIX. Concerning the church which was instituted, 1; but that they have destroyed their truths by dire falses, that therefore the church has perished, 2, 3; that they have forsaken the Lord, and loved the evils flowing from the love of self, 4, 5; wherefore the church is no longer there, but hell, 6; that they will be there among the profaners, 7, 8; where there is deadly hatred among them, 9; it is represented that the church there is destroyed, so that it cannot be restored, 9—11; that hell is actually there, because there is nothing but the concupiscence of self-love, 12, 13; that this was foretold to them by the Word, 14, 15.

CHAP. XX. That they blaspheme the Word, 1—3; that they are about to come among those who blaspheme and adulterate the Word, 4; that all the truths and goods of the Word will be dispersed by them, 5; that thus they will perish with them, 6; a lamentation over the blasphemies against the Lord and against the Word, 7—10; but confidence in the Lord during combats that the Word is protected, 11—13; despair because the Word is so treated, 14—18.

CHAP. XXI. That the hell of the blasphemers of the Lord and of the profaners of the Word would be present, 1, 2; that it cannot be averted by the Lord, because they ally it to themselves, 3—5; that all things of them are such, 6; and that they will all perish, 7; that it is worse for those

who study the Word, because they do it from a profane principle within, 8—10; that they have not good and truth, 11, 12; that there is a hardening of the heart, 13; that thence is destruction, 14.

CHAP. XXII. To those in the church who are in the science of things, 1, 2; that if they would do according to the truths of the Word and their science, and not pervert them, they would have intelligence, 3, 4; that otherwise all of their intelligence will perish, 5, 6; and all of their science, because they have separated themselves from the Lord, 7—9; that there is no restitution, 10; that the church is no longer from them, 11, 12; because they have made to themselves a religion by reasonings from falses, 13, 14; that those who were before them in the church, were not such, 15, 16; but that they have perverted the church by falses of every kind, 17; that no pity can be shown because they are ejected as profane, 18, 19; that they would not attend to the Word, 20, 21; because they have imbued the falses of religion, 22; that they cannot have protection by the Word, however they acknowledge it with the mouth, 23, 24; that they will come among those who profane the Word, and thereby make to themselves a religion contrary to the truths of the church, from which religion they cannot recede, 25—27; that they have not any truth but what is perverted and profaned, 28—30.

CHAP. XXIII. Against those who have perverted the good of the Word, and thereby have destroyed the church, who are the pastors, 1, 2; that they will perish, and that the Lord will institute a church from others, who will teach and learn its good, 3, 4; that the Lord is about to do this, and that then those who are of his church are to be saved, 5, 6; that then they will acknowledge that the Lord is Jehovah, and that the church is his, 7, 8; against those who pervert the truths of the Word, who are the prophets, 9; thence the church is full of falses and perverted, 10; and there is no longer truth and good, except external, 11; because they do not see truths, they perish at the day of judgment, 12; that truths are perverted by false principles, which are of religion, 13; but that the Word is perverted, this is the worst, 14; these will have nothing but the false, 15; which they also confirm from the Word, 16, 17; saying that it is divine, 18; that they will perish at the day of judgment, 19, 20; that they learn from themselves and not from the Lord, for if

from the Lord, they would depart from evils, 21, 22; thus the Lord would be with them, 23, 24; that they pervert by false interpretation, 25, 26; thence there is no understanding of truth, 27; because they have it not from the Lord, who is also the Word, in which the truth from Him manifests itself, 28, 29; perversions of truth still by those who say that they are enlightened, 30, 31; when yet they are not enlightened, 32; that divine truth shews that they have departed, 33; whoever says otherwise, will suffer punishment, 34; moreover, that they will not know what divine truth is, 35, 36; and because they call that divine truth which is false, the truth of the church will be removed from them, thence their destruction, 37—40.

CHAP. XXIV. After that the whole church had adulterated and profaned the Word, it is represented, that a part of them was such that they could be reformed, but a part could not, which are the two baskets of figs; in the one, good ones, and in the other, bad ones, 1—3; those who could be reformed, were those who had been entirely vastated, so that they knew not what was truth and good; that these are at length capable of being taught, of acknowledging the Lord, of being received and becoming the church, 4—7; but those who could not be reformed, were those who would still be in worship from the Word, which worship they would then continually profane, 8, 9; that with these every thing holy would be profaned, and they would perish, 9, 10.

CHAP. XXV. The Lord to those, with whom the church was instituted, 1—3; that He had taught them continually by the Word, that they should desist from evils, and not go to other worship than that of the Lord, but they did not obey, 4—7; that therefore every thing of the church with them will perish, and they will be in temptations from those who profane holy things, 8—11; that afterwards retribution will be made to the tempters, 12; that it will be so done, 13, 14; that the knowledges of truth and good, and also truths of every kind and sort, will perish, 15—27; that it cannot but be the case, even among those who are in knowledges from the Word, 28—30; that there is no longer any truth but what is profaned, 31—33; a lamentation by those who are in good and thence in truths, 34—38.

CHAP. XXVI. An exhortation from the Lord, that they should repent, and live according to his commandments in the Word, 1—5; that otherwise the church with them would

be destroyed, 6 ; that the evil and the false of religion have condemned Him to death, 7—9 ; but the truths of the church, because He spoke from the Divine, have absolved Him, 10—16 ; a document that they did not condemn Him to death when He spoke being inspired, 17—19 ; except one who spoke falsely, 20—23 ; that the Lord is not condemned, on account of the people, 24.

CHAP. XXVII. Since it is over with the church and with all things of it, that they should no longer be there, lest they should profane it ; that therefore they were carried away to Babylon, where they could not profane the holy things of it, and that those who would not go were profaners, and would perish, 1—8 ; that those who teach any thing else, teach falses, 9—11 ; that all those with whom the church was instituted would go, and that otherwise they would profane and perish, 12, 13 ; that they should not believe any thing else, 14, 15 ; that nothing of the holy things will remain, not even of the externals of the church, because profaned, 16—21 ; that a church will be formed of others, after that it is delivered from profane things, 22.—The reason of this was, because the land of Canaan and all things there represented the church, and as these were named in the Word, those who had profaned holy things could not be tolerated there.

CHAP. XXVIII. That they understood the Word in a contrary sense, and that thence they persuaded themselves, that the profane things of their religions were the holy things of the church, and that therefore they should not be taken away from the land ; but it is shewn that they persuaded themselves into falses, 1—17.

CHAP. XXIX. It is said to those who are in spiritual captivity, that they should study truths and do good, and remain in them, 1—7 ; and not imbibe falses, 8, 9 ; since, when their spiritual captivity ceases, a new church is to be instituted by the Lord of those who are such, and who acknowledge the Lord, 10—15 ; that those who were before of the church will profane the holy things of the church, and that therefore they will perish, 16—19 ; that those who have falsely interpreted the Word, are damned, 20—23 ; that those who have persuaded falses, will remain in falses, and will not perceive truth, 24—32.

CHAP. XXX. Concerning the establishment of the church with those who were in spiritual captivity, or in ignorance

of truth, 1—3; that then the last judgment will take place with those who are of the church, 4—7; that then they are to be called to the church, and they will worship the Lord, 8, 9; that their spiritual captivity will then cease, 10, 11; that they are infested by evils and falses, and there is no remedy, 12—15; but that those who have destroyed will be destroyed, 16; that there will be a remedy from the Lord, who will restore the church, 17, 18; that they will be perfected in truths, and it will endure, 19, 20; that this will be done by the Lord, when He shall come, who will be their God, 21, 22; that He will execute judgment on the wicked, 23, 24.

CHAP. XXXI. Concerning the new church to be established by the Lord, which is Israel and Zion. That the Lord will be their God, 1; that being loved, it will receive the goods of the church, 2—5; that they are to be called, 6—8; that they will come and will understand truths, 9; that being redeemed from falses they will be preserved, 10, 11; and that they will receive spiritual and heavenly things, 12—14; that they are as it were dead, 15; but that at length they will return, 16, 17; that from ignorance of truth they will come into the truths of heaven, 18—21; that they will understand them, 22; that they will imbibe wisdom, 23—26; that they will not have the false of evil, 29, 30; that they will have conjunction with the Lord, and that from that conjunction truths will be inscribed on their life, 31—34; that this will be constant to eternity, 35—37; that they will have an ample and extensive doctrine of life, 38—40.

CHAP. XXXII. Indignation that the Jewish church would be destroyed, 1—5; that still the Lord's church will be preserved, 6—15; a prayer that it may be preserved, 16—22. 25; but that the former church will be destroyed, 23—25; and will be reprobated on account of its evils, which have been with them even from the beginning, although they had the Word, and thence doctrine, 26—33; that they have profaned holy things, 34, 35; when this is done, that a new church is to be instituted, which will be conjoined with the Lord, and will not be separated, 36—40; that they will have all good, 41, 42; then they will have every thing of the church, 43, 44.

CHAP. XXXIII. Concerning the new church, which is to be established when the former one is destroyed, 1—5; that after its destruction those are to be called, who are to be led out of falses, 6—9; who from the affection of truth and

good will worship the Lord, 10, 11; who after the former church will be in truths of every kind, 12, 13; that this will take place when the Lord comes, who will institute, 14—16; that then truth and good will not be wanting, 17, 18; that the spiritual and the natural will agree, 19—21; that then there will be truth in all abundance, 22; that if spiritual and natural truth and good did not agree, there would be no church, 23—26.

CHAP. XXXIV. That the Jewish church will be destroyed, but that still its truth will be preserved, 1—7; that those who were of the church were free, 8—11; but that they became servants of themselves, 12—16; that they will become servants to falses, because they have departed from conjunction with the Lord, 17—19; and because there is profanation of truth, 20; that therefore they will perish by the death of profaners, 21, 22.

CHAP. XXXV. Those who are of the heavenly church of the Lord are represented by the sons of Jonadab, that they would not drink wine, nor build a house, nor sow seed and plant vineyards, which things signify to learn truths and to retain them in the memory, which is the spiritual church; but that they would dwell in tents, which signifies to receive, and to obey in the life, 1—10; thence the heavenly church is with them, 11; that the Jewish church does not receive and obey, although they are taught continually, 12—16; wherefore they will perish, 17; but those who obey will be in the heavenly church, 18, 19.

CHAP. XXXVI. That the destruction of the church and of the Jewish nation is foretold, and it is inculcated that they should repent, 1—10; that they would know what truth was, 11—16; that it was foretold by the Lord, 17, 18; that they would reject it by profaning it, 19—24; in like manner the Word, 25, 26; that divine truth will not perish, 27, 28, 32; because they have made themselves obstinate, that therefore the destruction of the church and kingdom is at hand, 29—31.

CHAP. XXXVII. That those who were left of the devastated church have profaned the holy truths of the church by reasonings from scientifics. That those who were left would not live according to the truths of doctrine from the Word, 1, 2; that they would look to doctrinals, 3, 4; that they would consult scientifics, 5; it is foretold that they will perish by reasonings from scientifics, 6—10; that thus doctrine

was rejected and falsified, 11—16; that truths were perverted, and with truths goods, until they failed, 17—21.

CHAP. XXXVIII. That those who have not yet been devastated, will be devastated, 1—3; that they would still make themselves obstinate in perverting the doctrine from the Word, and in defiling it, 4—6; that the remains which were not utterly falsified, would still be mingled with falses, 7—13; that if they should pervert them any longer, they would perish, 14—18; otherwise they would not, if those remains should not be so perverted, 19—21; it is foreseen that all things of the church would be perverted, 22, 23; that this would be hidden from them, 24—28.

CHAP. XXXIX. That the remains of doctrine would perish by reasonings from falses, 1—3; that those remains were utterly falsified, so that there was no truth in them, 4—8; that the simple understanding of the Word would not yet be devastated, 9, 10; because it does not consist in reasonings from falses, but in the externals of doctrine only, 11—14; that what remains of doctrine would be falsified, but not yet, 15—18.

CHAP. XL. That the simple understanding of the Word according to doctrine would still remain, 1—6; that beside the simple understanding, reasonings from falses were tolerated, which were commixed, 7—12; that they would begin to be imbued with the falses of faith, 13—16.

CHAP. XLI. Concerning the further falsification of truth, 1—3; and thence the abolition of worship, 4—7; except a small portion, 8; by the falses of faith, 9; and by the falsification of truth, 10; but still there would be remains, 11—15; some of which were perverted by the scientifics of the natural man, 16—18.

CHAP. XLII. That the remains or residue would consult doctrine, 1—6; but they are told that if they would remain simply in their external worship, and not consult the scientifics of the natural man, they should be saved; but if they did consult them, all the truth and good of worship would perish, 7—22.

CHAP. XLIII. But it was not done, 1—4; they consulted the scientifics of the natural man, 5—7; that thus they will perish by reasonings from them, and the scientifics themselves would be perverted by being applied to falses, 8—13.

CHAP. XLIV. That much of the church has perished by departure from the Lord, and by falses of every kind, 1—6;

that now almost all the residue perish by the scientifics of the natural man, nor do they desist through fear of destruction, 7—10; because they consult those scientifics, and thus there is scarcely any longer a residue, 11—14; that they would make themselves obstinate, and love what they have falsified, 15—19; destruction thence is foretold, 20—23; so that nothing of the church would remain, 24—27; except a few things, 28; that scientific truths would be perverted by reasonings from them, 29, 30.

CHAP. XLV. A prediction that the whole church will be destroyed, 1—5.

CHAP. XLVI. That the natural of man will perish by reasonings from scientifics. That all those scientifics no longer avail, because they are destroyed by reasonings, 1—6; that their pride is depressed, and they will become falses, 7—10; that they cannot be healed, because the church is destroyed by those falses, 11, 12; that the whole natural perishes, and that there is nothing there but the false and evil, 13—19; and all its erudition confirming falses will perish, 20—24; the same will be done to others who trust in scientifics, 25, 26; but it is otherwise with those who are in spiritual captivity, from whom the church will be, 27, 28.

CHAP. XLVII. That all who are in faith alone, so called, fall into mere falses, so that they have no knowledge of truth and good; and that in the day of judgment they will perish, 1—7.

CHAP. XLVIII. Concerning those who adulterate the goods of the Word and of the church, who are Moab. The destruction of all things with those, who adulterate the goods of the church and of the Word, 1—5; and that thereby all truths are destroyed, 6—9; that for a long while it was not devastated, and therefore the evil became worse, 10, 11; that nevertheless they will perish with their falses, 12—16; that with them there will be a devastation of all things of truth, 17—26; that they are against the church, because they are against truths, 27, 28; his pride, 29; grief on account of these things, 30—34; because there is nothing but evil, 35—38; because there is no longer any good and truth of the Word, 39—42; that all the remains of truth and good, which are untouched, will be adulterated together, 43—46; those who have not adulterated, will be amended, 47.

CHAP. XLIX. Concerning those who falsify the truths of the Word and of the church, who are the sons of Ammon;

that they falsify truths, 1; that the truths and goods with them will be destroyed, 2; mourning on that account, 3; that they will be dispersed, 4, 5; that those who have not falsified are to be accepted, 6; concerning those who have falsified the external of the Word, who are Edom, that they will perish by what is falsified, 7, 8; that there is nothing of truth remaining, 9—13; their total destruction, 14—18; concerning the last judgment on them, and concerning their being cast down into hell, 19—22; concerning those who pervert the knowledges of truth, who are Damascus; that thereby the doctrine of truth is destroyed, 23—26; that they will perish, 27; concerning those who pervert the knowledges of good, who are Arabia; that by reasonings they have destroyed the knowledges of good and truth, 28—30; their destruction, 31—33; the falsification of doctrine, which is Elam; that the falses of their doctrine will be dispersed, 34—36; that they will perish, 37, 38; except those who have not falsified, 39.

CHAP. L. Concerning those who have adulterated and falsified the goods and truths of the church, who are Babel and Chaldea; that they have no longer any good and truth, 1—3; that then those who are in ignorance of good and truth, for want of them are to be brought to the Lord, 4—7; that they will depart from Babel, 8; that Babel will perish, 9, 10; because they have vastated the church, 11; that it is destitute of all truth, 12, 13; their destruction at the time of the judgment, 14—16; because it has destroyed the church, 17; that after Babel is destroyed, a new church will be established, which will be acceptable to the Lord, 18—20; that Babel will be destroyed because it is against the Lord, 21—24; that they are to be utterly destroyed, 25—30; on account of their love of reigning, 31, 32; because they do not cease to destroy the church, which the Lord establishes and redeems, 33, 34; that all things appertaining to them from firsts to lasts are destroyed by falses, 35—38; that they have horrible falses and evils, 39, 40; the last judgment on them, 41—46.

CHAP. LI. Concerning those who, by traditions or reasonings from the natural man, have perverted the truths and goods of the church, who are here Babel. That all the truths of doctrine with them will be destroyed, 1—4; that the Jewish church is such, and is against the Lord, 5; that they should take heed to themselves of such things, 6; that those

who are there are vastated by such things, and do not desist, 7—10; that they pervert the truths and goods, which they have in abundance, 11—13; that they have the Word, so that they could be wise, but that they falsify it, 14—18; that whilst the judgment from the Lord is upon them, all things appertaining to them from firsts to lasts are to be dissipated, 19—23; that destruction will overtake them, because they have destroyed every thing of the church, 24—26; that they will eagerly embrace its falses of every kind, 27—29; that thence they will no longer have any power, 30—32; that its last time is at hand, 33; that they will perish because they have destroyed the church, 34—40; that their destruction proceeds from mere falses, 41—44; those who are of the church should not come near them, lest they perish together with them, 45—50; that they cannot resist, howsoever they trust in themselves, 51—53; that those who trust in their own falses will be of no account, and shall be destroyed, 54—58; that this is said to those who in the church are captivated by such, and are become Babel, 62—64.

CHAP. LII. After that the Jewish church was utterly devastated as to all truths and goods, by traditions or by reasonings from falses, 1—7; that the church was destroyed, so that nothing of it remained, 8—11; the destruction of all things of the church in general and in particular is described, 12—23; that they could no longer be taught from the Word, 24—27; their quality, 28—30; concerning the beginning of the establishment of the church, 31—34.

LAMENTATIONS.

CHAPTER I. Concerning the church, and its doctrine from the Word, which formerly had ruled, but now is subjected and vastated, 1—3; that all its goods and truths are perverted, 4, 5; no power against the hells, 6; that all things of the church are devastated, and thence it is in evils and falses, 7—11; its grief on account of the devastation, 12—16; that there is no help from heaven, 17—22.

CHAP. II. That because all the truths and goods are destroyed, that church is rejected by the Lord, and damnation

ensues, 1—9; the grievous mourning of the church on account of the devastation, 10—12; that it has no conjunction with the Lord, because it is utterly perverted, and thence rejected, 13—15; that evils prevail, 16, 17; the lamentation of the church on its devastation, 18—22.

CHAP. III. A description of the Lord's combats with the hells, which were chiefly from the Israelitish and Jewish church, with despair, because all were in evils and thence falses and against Him: an invocation of the Father that He may not be deserted, and that He may conquer and subjugate them; these are the general contents in this chapter.

CHAP. IV. That holy truths and goods were turned into falses, 1—3; so that there was a want of them all, 4; that their spiritual things were become infernal, 5—8; that the affections of truth were become lusts of the false, 9, 10; that they were against the Lord, 11; that they have falsified the truths of the Word, 12—14; that the church was impure, 15; that from their own intelligences the Word was rejected, 16, 17; that nothing of the church would remain, and therefore their destruction would ensue, 18, 19; that the Lord was rejected, 20; that the external of the church also was devastated, 21, 22.

CHAP. V. A lamentation to God, that every thing of the church fails, 1—5; through falses and evils, 6—9; that they are become infernal, 10—18; a prayer to the Lord, that the former church may be restored, 19—22.

EZEKIEL.

CHAPTER I. A prophecy concerning the Lord as to the Word, 1—3; the divine external sphere of the Word, 4; a representative of it as a man, 5; the conjunction of heavenly and spiritual things there, 6; the quality of its natural sense, 7; its spiritual and heavenly senses, which are conjoined, 8, 9; the love of spiritual good and truth, and the love of natural good and truth, their distinction and union, 10, 11; that there is a turning or looking of all to one, 12; the sphere of the Word proceeding from divine good and divine truth, from which is the life of the Word, 13, 14; the doctrine of good and truth acting in unity with the Word,

15—21; the Divine above it and in it, 22, 23; that it is divine truth, and the influx of it, 24, 25; the Lord above the heavens, 26; the divine love and the divine truth are his, 27, 28.

CHAP. II. The Word from the Lord to the prophet, 1, 2; concerning the Jewish church, that it did not receive the Word, 3—5; that it was against the Word and against the Lord, 6, 7; that in the Word there is every where a lamentation over it, 8—10.

CHAP. III. That he should imbue the Word, which in itself is delightful, 1—3; that he should teach those with whom the Word is, who might therefore live according to the divine commandments, but they do not; otherwise than it would be with others, 4—7; that he should not fear their obduracy, 8, 9; but should teach them, 10, 11; it is perceived that the state of the church is entirely changed as to the Word and doctrine thence, 12, 13; that he is indignant because it is so, 14, 15; but that he should represent the Word, 16, 17; that he would be guilty if he should not reveal their falses and evils, and not guilty if he should, 18—21; that it would be according to the sense of the letter, which he should explain, 22, 23; that he should not speak from himself, but from the Lord, 24—27.

CHAP. IV. A representation of a perverted church within the church. That he should represent the falses of the church, and its siege by them, 1, 2; that he should represent the hardness of their heart, from which they do not fear, 3; and also the siege of the church by the falses of evil and the evils of the false, 4—8; that he should represent the falsification and the adulteration of the sense of the letter of the Word, 9—16; by which every thing of the church has perished, 17.

CHAP. V. It is represented how they have destroyed the sense of the letter. That they have partly adulterated, partly falsified, and partly forsaken the sense of the letter; that yet they will falsify it, 1, 2; that they will profane all the truths of the church, 3, 4; because they have perverted the truths of the church more than others, 5—7; that falses destroyed goods, and evils truths, so that nothing of good and truth remains, 8—10; and because they had destroyed the church by profaning, that they will perish, as said above, 11, 12; that afterwards a church will be instituted with others, 13; seeing that all things of the Word, of doctrine, and of

the church, have been previously consummated by profanation, evils and falses, 14—17.

CHAP. VI. To all in the church who are in the love of evil, and thence in falses. That they will perish by falses, 1—3; that all worship from truth and good is destroyed, because there is merely the evil and the false, 4—6; that those who depart from evils and falses will not perish, 7—10; a lamentation over it, 11; that all who are in evils and falses will be destroyed, 12—14.

CHAP. VII. Concerning the last judgment; that they are to be destroyed at the day of the last judgment, 1—4; that this will take place when the Lord comes, 5—13; that then they will perish by their evils, falses, and profanations, 14, 15; that some will be left, 16; but they will not have truth and good, 17—19; that they will come to those who have perverted all things of the church, 20—22; concerning the falsification of the Word, 23, 24; that they cannot repent, because they cannot be led from evils and falses, 25—27.

CHAP. VIII. Concerning the profanation of what is holy. The Lord is represented as to divine love, 1, 2; and it is shewn how the holy of the Word has been profaned, 3, 4; namely, that they separated themselves from the holy of worship in the church, 5, 6; that diabolical loves have perverted the ultimate sense of the Word, 7—10; that they have instituted a worship according to them, 11, 12; by adulterating all things of good, 13, 14; and by worshipping the devil instead of the Lord, 15, 16; that they have shut against themselves the way to all mercy, 17, 18.

CHAP. IX. Concerning the visitation, and concerning the judgment upon those who are of the church. Concerning the exploration of their quality as to the Word, 1—3; concerning the separation of the evil and the good, 4; concerning the destruction of those with whom there is nothing of good and truth, 5, 6; concerning judgment upon the evil, 7; no pity because there is nothing but what is profaned, 8—11.

CHAP. X. The institution of the church by the Word and by doctrine thence is described. The divine spiritual of the Word, and what there forms the church, is described, 1, 2; that thence the internal and the external of the church would be full of the Divine, 3—5; that the doctrine thence would be divine, 6—8; concerning doctrine from the Word, which is inwardly spiritual, 9, 10; that it would act in unity with the Word, 11; that it is full of divine truths, 12, 13; from

the Word; that it is such interiorly and exteriorly, 14, 15; that doctrine is from the Word, 16, 17; the influx of the Lord thence into the church, 18—20; the conjunction of all things of the Word, and life thence, 21, 22.

CHAP. XI. Concerning doctrine falsified. The beginning of the perversion of the church by falses; the pot there is doctrine, and the flesh is the people, 1—3; by falsifications of the truth of doctrine, 4—7; that it will be still worse, and that they will perish from what is falsified, 8—11; because they will pervert all things, 12; that all who are in falses are to be dispersed, and that the church will consist of few, 13—16; that a new church is to be instituted by the Lord, which will be in truths from Him, 17—20; then when the former church is destroyed, 21; that the Word will illustrate the new church, 22, 23; this is made manifest to those who are in spiritual captivity, 24, 25.

CHAP. XII. Concerning the vastation of the church, and concerning the fulfilment of prophecy. That they are against the Lord and the Word, 1, 2; it is represented that the church has departed from them, by the Word's being falsified as to the sense of the letter, so that there is no longer a church, 3—12; that they have destroyed the principal truths, by reasonings from the natural man, 13; and thence the remaining truths, so that there is but little residue, 14—16; that it is not known what good and truth are, 17—20; that the coming of the Lord will not be delayed, 21—25; that it is vain for them to say, that the prophetic things of the Word concerning the Lord will be fulfilled after a long time, 26—28.

CHAP. XIII. Concerning the doctrine of the church falsified. Concerning those who from their own intelligence hatch doctrine, or falsify doctrine, 1—3; they do not stand in the day of judgment, 4, 5; that they say it is the Word of the Lord, when yet it is not, 6, 7; they will be excluded from the church, 8, 9; that they falsely interpret the truths of the Word, 10—12; that they will be destroyed, 13—15; that they have no protection against the hells, 16; concerning the affection of falsifying, 17; that from them come persuasions of the false, by which there is seduction, 18, 19; that they will perish, but that those are to be protected who do not suffer themselves to be seduced, 20—23.

CHAP. XIV. That those who depart from the worship of the Lord have no illustration from the Word, 1—4; that the

church is such, 5; that if they do not convert themselves, they cannot be illustrated in truths from the Word, 6, 7; and that the church will be devastated, 8; until there be nothing of the doctrine of truth in it, 9, 10; that they should not depart, but acknowledge the Lord, 11; that when there is no longer truth and good in the church, intercession will not at all avail, 12—14; when evil lusts have taken possession of the church, neither will intercession avail, 15, 16; the case is the same when falses have taken possession of it, 17, 18; and also when the adulteration of good has, 19, 20; when these things have taken possession of the church, that another church is to be established, on which the Lord will have mercy, 21—23.

CHAP. XV. That there is no longer any spiritual good, 1—3; not any at all, because it is utterly destroyed by evil love, 4, 5; that they are such in the church, 6; that they will perish by evil love, and thus they will have no church, 7, 8.

CHAP. XVI. Concerning the successive state of the Jewish church, that there is in it nothing but the false and evil, 1, 2; that from the beginning it was abandoned by the Lord, because it was without any thing of the church, 3—6; that after a time truths and goods of every kind and sort were given to it by the Word, and that thus evils and falses were removed, 7—12; that thus it might have been in intelligence, 13, 14; that it has falsified all things of the Word, 15—20; that it has extinguished truths and goods, and become as it was in the beginning, 21, 22; that it has turned truths into falses, 23—25; by the scientifics of the natural man, by traditions, and by reasonings from them, 26—28; at length by profaning, 29, 30; that it has exalted itself above all, 31; that it has obtruded its falses upon others, 32—34; that they will utterly perish by falses, by which the truths of the Word have been destroyed, 35—42; thus they will be as in the beginning, 43—45; that the case was similar with the Israelitish church, but in a less degree, 46—52; that nevertheless the church in general is to be restored, 53—55; that it is every where better than in the Jewish church, 56—58; that a new church is to be instituted with others, 59—63.

CHAP. XVII. How the ancient church was instituted by the Lord, and what it became with the Jewish nation: the eagle is the understanding, and Lebanon is the rational of the church. That those who were in the faculty of under-

standing were brought to the church, 1—3; that they were brought into the Lord's spiritual church, and instructed, 4, 5; that they became a church, 6; that others succeeded who had not the rational of the understanding, of whom a church was to be made, to whom all divine truths were given, because the word was given, 7, 8; but that these utterly rejected all things of the church, so that they could not be devastated of them, 9, 10; that they destroyed them by reasonings from the natural man, 11—13; except a few as yet, 14; who were external natural without an internal, 15, 16; wherefore they have destroyed those things which were of the church, 17, 18; that they will perish by reasonings from the natural man, and therefore they will be dispersed, 19—21; that the Lord in their room will establish a new church among others, 22—24.

CHAP. XVIII. That it is said, if the fathers are evil, their offspring also are evil, 1, 2; but that the offspring are not damned on account of the father, but every one on his own account, 3, 4; that there are some of that offspring who do not do evils, or contrary to the goods and truths of the church, and that those are saved, 5—9; on the other hand, that the offspring who do evils, or contrary to the goods and truths of the church, are damned, 10—13; but that he who does not do so is saved, 14—17; but that the fathers are damned, 18; that it will be done to every one according to his deeds, 19, 20; that the wicked man, who converts himself, is saved, 21—23; and that the pious man, if he becomes wicked, is damned, 24; that both the former and the latter are of divine justice, 25—29; an exhortation that they should turn themselves, because the Lord wills the salvation of all, 30—32.

CHAP. XIX. That the first thing of the church with the fathers of the Israelitish nation was destructive of all things of the church, 1, 2; that that nation would in like manner destroy all things of the church, 3; that they were external natural men, and against all things of the church, and therefore they became perverted and were destroyed, 4—8; and that afterwards they were altogether, by reasonings from the natural man, 9; that the ancient church was in divine truths, 10, 11; but that in the Israelitish and Jewish church all divine truth was perverted and rejected, 12—14.

CHAP. XX. Concerning the successive states of the Jewish church. That those who are of the Jewish church wor-

ship the Lord with the mouth and not with the heart, 1—3; concerning the first of them or their fathers, 4; that they worshipped other gods, and did not recede from them, howsoever admonished, because they were external natural men; these things concerning those in Egypt, 5—9; that they were let into temptations, and then instructed; also concerning the conjunction of the Lord with the church, 10—12; that neither thus could they be brought to the worship of the Lord, 13; that although they were such, they were not cast off, 14—17; that their offspring were likewise instructed, 18—20; that they likewise rejected all things of the church, 21—24; thence they had other representatives than the former good representatives, because they had profaned them; these things concerning those in the desert, 25, 26; that after they were introduced into the land of Canaan, they worshipped all other gods, 27—29; that they profaned holy things, 30, 31; that they are to be cast out of the church, because they were such from the beginning, 32—36; that they will not return to the church, but will be among the profaners of the holy things of the church, 37—39; that a new church is to be instituted, which will worship the Lord, 40—42; who will acknowledge their evils, and at the same time the mercy of the Lord, 43, 44.

[N. B. *The remaining verses of Chap. XX., according to the English division, are considered by the author as the first verses of Chap. XXI. and must be referred to accordingly.*]

CHAP. XXI. That the church has perished by falses. Concerning the external or natural church, which may be in the light of truth, 1, 2; that it is destroyed by evil love, 3, 4; that it is the Jewish nation which is treated of, 5—8; that they will all perish by the falses of evil, 9, 10; grief of doctrine, 11, 12; destruction by the interior falses of evil, 13—16; grief of the church that they cannot be converted, 17, 18; that by falses still more interior, all things, and even the remains, will perish, 19—22; that destruction will come by reasonings from falses, and yet they will have worship, but from those falses, 23—27; that their worship is vain, 28, 29; that the end of that church will be when the Lord comes, 30—32; that it will be similar with those who have falsified the sense of the letter of the Word, 33, 34; that they will be cast into hell, 35—37.

[N. B. *The first five verses referred to in Chap. XXI. above, are in the English division considered as the last five of Chap. XX. Verse 6 above, will therefore answer to verse 1 of the English division ; and verse 37 to verse 32.*]

CHAP. XXII. Concerning the church adulterating the truths and goods of doctrine, 1, 2 ; that it comes nearer to an end, 3—6 ; that thereby they destroy truths and goods, 7—9 ; that they have been guilty of various adulterations of truth and good, 10—12 ; that they are destroyed, 13—16 ; that falses and evils of every kind have been mixed together with truths and goods, 17—22 ; that the truth of the Word has been adulterated, 23—25 ; that its good also has been adulterated, 26 ; in like manner the remains, which, although they are falses and evils, have been made to appear as truths and goods, 27—29 ; that nothing remains, 30 ; that they will perish in hell, 31.

CHAP. XXIII. Concerning the church which is in truth, and concerning the church which is in good ; that there are two churches, one in truth, which is Samaria, and the other in good, which is Jerusalem, 1, 2 ; both external natural, perverted in the beginning, 3, 4 ; that Samaria has falsified the truths of the Word by reasonings from scientifics, 5—8 ; that thus she is corrupted, 9, 10 ; that Jerusalem in like manner has falsified truths, 11—13 ; and that she has moreover adulterated goods by various means, 14—17 ; that she has thereby separated herself from the Lord, 18 ; and by scientifics of the natural man has further defiled those goods, 19—21 ; that in the day of judgment they will utterly perish, 22—25 ; that thus the truths and goods of the church will no longer be perverted, 26, 27 ; they will be in hell, where there is nothing but evils and falses, 28—31 ; that they will also be in the falsification of every truth, 32—34 ; and this because they have denied the Lord, 35 ; that they have destroyed all the holy things of the church, 36—39 ; that they have boasted before others of the Word and of the holy things of the church, 40—42 ; although they are merely falsified and adulterated, 43—45 ; that falses and evils will destroy all things of the church with them, and they are to be separated, that they may no longer seduce, 46—49.

CHAP. XXIV. Concerning the end of the church with the Jewish nation, 1, 2 ; that truths with goods were given to them through the Word, and also the divine presence, 3

—5; that they are filthy from the adulteration and profanation of truth and good, 6—8; that every effort has been made by the Lord that they might become better, 9—12; but it could not be done, 13; wherefore they will die in their profanations, 14; that every thing of the church would be taken away from them, and yet there will be no grief on that account, 15—17; that this will be done when the Lord comes into the world, 18, 19; that then He will destroy all of the worship of that church, and there will be no grief on that account, 20—23; that when the Lord comes, those who shall be brought to the new church are to be instructed, 24—27.

CHAP. XXV. Against those who are in the literal sense of the Word, and pervert the truths of religion by those things which are not of religion, who are the children of Ammon, 1, 2; forasmuch as they wonder that the church is destroyed, that they will not know truths, 3—5; forasmuch as they are glad on that account, that they pervert truths, 6, 7; still more when they pervert the goods of the church, 8—11; concerning those who destroy the external of the Word and of doctrine, that they also for the same reason are to be rejected, 12—14; concerning the devastation of those, and the destruction of those in the day of judgment, who by falses of faith devastate the church, 15—17.

CHAP. XXVI. Concerning the church as to the knowledges of truth, which is Tyre; that all things of the church are supposed to consist in knowledges, 1, 2; that thereby come falsities, which will destroy the ultimates of doctrine, 3, 4; that scientifics destroy them, and also destroy the affections of truth, 5, 6; that an abundance of reasonings from the natural man will destroy all truths, and thence is one's own intelligence, 7—12; thus all affection of spiritual truth will perish, so that there will no longer be any thing of the church remaining, 13, 14; that destruction will overtake them in hell, whence the rest will have terror, 15—18; when they are cast into the hells, the knowledges of truth will be opened to those who are in heaven and in the church, 19—21.

CHAP. XXVII. Further concerning the church as to the knowledges of truth, which is Tyre, 1, 2; that the ancient church had the knowledges of truth and good of every kind and sort, and by which it had intelligence, 3—9; the truths protecting it, 10, 11; all their acquisitions and communications, 12, 13; science, intelligence, and wisdom by them, 14—20; divine worship from them, 21—23; truths and goods

of every kind by them, thus every thing of the church by them, 24, 25; that they perished by natural sciences, 26—29; a lamentation over their destruction, 30—34; and that it is the face of hell, 35, 36.

CHAP. XXVIII. Since they from knowledges alone believe themselves learned, saying in their heart that of themselves they are the most intelligent, 1—5; that therefore they will falsify all the knowledges of truth, by which they will perish, 6—10; concerning erudition from the Word, 11; that from the Word they had all the truths and goods of heaven and the church, 12; whence at first they were in intelligence, but afterwards it was dissipated by pride, 12—18; that natural love had consumed all things of the church, whence their destruction, 19, 20; concerning the understanding of truth, which is Zidon, which will perish by falses, 21—23; their destruction, lest the church should be further destroyed, 24; that a new church will exist when the former is damned, 25, 26.

CHAP. XXIX. Concerning the natural man, who will trust solely to his scientifics in things divine, 1—3; that they by application of their scientifics to falses, will pervert the truths of the church, 4, 5; because truths are thus perverted, that all power, which is of truth, is destroyed with them, 6, 7; and that all truth would be utterly devastated, until they no longer have any truth, 8—12; that yet something of a church will be established, with those who are natural and in scientifics, 13—16; that reasonings from the scientifics of the natural man will not destroy the knowledges of truth with them, 17, 18; but reasonings from the natural man do destroy with those who trust solely to scientifics, and who have perverted the truths of the church, 19, 20; that the truths of doctrine will be with those who are of the church, when the Lord is about to establish it, 21.

CHAP. XXX. Concerning the coming of the Lord, when all things of the church are destroyed by the scientifics of the natural man, 1—5; that then all those who trust to them, will perish by evil loves, 6—9; that the truths of the church will be destroyed by them, by reasonings from the natural man, and from falses, until nothing remains but falses, 10—12; that all things which are of the science of the natural man of every condition, will become hell, 13—19; that they will not have any thing of truth, thus not any thing of pow-

er, 20—23; that this will be done by reasonings from the natural man, 24—26.

CHAP. XXXI. Concerning the natural man who is in scientifics, 1, 2; that in the ancient church the rational flourished from scientifics of every kind, by confirmation of the divine things of the church by them, whence they had spiritual intelligence, 3—9; that the pride of their own intelligence, from which is the confidence of erudition, utterly cast them down from intelligence, and deprived them of all the truths of the church, 10—13; that lest they should further destroy, they were cast into hell, 14; that they are shut up, lest they should spread their falses by remaining in their falsifications, 15—18.

CHAP. XXXII. A lamentation over those who by sciences have perverted the holy things of the church. That they pervert all the truths of the church, 1, 2; that they fall into all the falses of evil, so that they no longer see what good and truth are, 3—8; that those who are out of the church shudder at their falses, 9, 10; that they destroy all things of the church by reasonings from the natural man, 11, 12; that they are to be cast into hell, lest they should further pervert truths with those who are in the affection of truth, 13—16; that in hell they will be together with those who have profaned the holy things of the Word, 17—23; also with those who have falsified the truths of doctrine, 24, 25; with those who have falsified the literal sense of the Word, 26—30; that they will all be with those who by sciences have perverted the holy things of the church, thus they will be separated from those who are of the church, lest they should be infested, 31, 32.

CHAP. XXXIII. Concerning those who instruct and are instructed. Those who are instructed by a teacher, concerning falses, and do not take heed to themselves, perish, 1—5; if the teacher does not instruct concerning falses when he sees them, he perishes, 6, 7; in like manner every one who teaches doctrine, if he teaches and is not heard, or if he does not teach, 8, 9; thus they will now be taught in the church, so that they may convert themselves, because the Lord wills the salvation of all, 10, 11; if the evil becomes good, then his evil is forgiven, but if the good becomes evil, then his good is not seen, 12—16; that the goods are divine justice, 17—20; that the perverted church says that they are of the church, because the Word is among them, when yet they

falsify it, worship another god, and do evil, 21—26; when yet they will perish from the falses of evil, 27—29; although they hear the Word, and are in external worship, 30—33.

CHAP. XXXIV. Concerning the teachers who regard their own good only, and not the good of the church, 1—4; wherefore those who are of the church lead a bad life, 5, 6; that because they are such, every thing of the church would be taken away from them, 7—10; that the Lord, when He comes into the world, will gather together a church, and will teach them divine truths, 11—16; that He will separate the evil who are among them, 16, 17; that the wicked pastors destroy every thing of the church, 18—20; and destroy the simple, 21; that the Lord when He comes, will teach and save them, 22—25; that He will not only teach them, but protect them from falses, and that they will acknowledge Him, 26—31.

CHAP. XXXV. Concerning the falses of faith. That with them every truth of faith perishes by falses, 1—5; that thence is the falsification of the Word, so that nothing remains but the false, 6—9; that they say the church is with them, 10; that they speak against the church and against the Lord, 11—13; that when the church shall exist, they will be devastated as to every thing of the Word, 14, 15.

CHAP. XXXVI. Concerning the perverted church in general. That it has been destroyed by evils and falses, 1, 2; because it is destroyed even to its ultimates, that those who are destroyed will perish, 3—7; that a new church is to be established by the Lord, which will be in truths and goods, 8—12; that the evils and falses of the perverted church will no longer hurt, 13—15; that that perverted church will utterly perish, 16—19; that still it will yet be tolerated on account of the Word, and because the Lord is thereby made known, 20—23; that a new church is then to be established, which being delivered from falses and evils, will be in truths and goods, and will acknowledge the Lord, 24—30; that it will reject evils, 31, 32; that its intelligence will successively increase by divine truths, 33—36; that the Lord will be acknowledged in it, and He will be worshipped, 37, 38.

CHAP. XXXVII. It is represented that the church would be without any life from good and truth, 1, 2; it is foretold that a new church would exist, in which there will be life, 3—6; which also came to pass, when that church was first in-

structed in truths, and thus rendered fit for receiving, 7, 8; and that afterwards it would receive life, 9, 10; that this was done by the Lord when He came into the world, by whom a new church was established, 11—14; that there would be two churches, the heavenly and the spiritual, and both together one, 15—20; that it will be under the Lord, and that by the Lord both will be made one, and that they will be protected from infernal evils and falses, 21—25; that there will be another church, because other conjunction, 26—28.

CHAP. XXXVIII. Concerning those who are only in the sense of the letter of the Word, and thence in worship which is external without internal, who are Gog, 1, 2; that all and every thing of that worship will perish, 3—7; that that worship will overspread the church, and vastate it, which thus will be in externals without internals, 8—16; that thence the state of the church is changed, 17—19; that thence the truths and goods of religion will perish, and falses will succeed, 20—23.

CHAP. XXXIX. That those who are only in the sense of the letter and in external worship, will come into the church, who are Gog, but that they will perish, 1—6; that this will take place when the Lord comes and reestablishes the church, 7, 8; that this church will then disperse all their evils and falses, 9, 10; and utterly destroy them, 11—16; that the new church which is to be established by the Lord, will be instructed in truths and goods of every kind, and imbued with goods of every kind, 17—22; and that the former church will be destroyed on account of evils and falses, 23, 24; that then a church will be gathered by the Lord from all nations, 25—29.

CHAP. XL. Concerning a new church from the Lord after the Jewish church is destroyed, 1; what it will be, 2—5; all things of doctrine as to heavenly good and truth, 6—23; all things thereof as to spiritual good and truth, 24—34; all things thereof as to external good and truth, 35—49.

CHAP. XLI. All things of the worship of the internal church as to good and truth, 1—26.

CHAP. XLII. All things of the worship of that external church as to good and truth, 1—20.

CHAP. XLIII. The Word in that church as to the sense of its letter, 1—11; the worship of the Lord from the good of love in it, 12—27.

CHAP. XLIV. That all the good of the church and of

worship is from the Lord, 1—3; that the Jewish nation has destroyed the church, 4—8; that that nation will not be in that church, 9—14; but others, of whom the new church will be formed, which will acknowledge the Lord; also concerning its life, doctrine, worship, and ministry, 15—31.

CHAP. XLV. Concerning that church, that its ultimates will be holy, 1—5; the holy of its doctrine, 6—8; its distribution, 9—25.

CHAP. XLVI. The influx of the Lord from divine love, 1—3; the worship of the Lord there, 4—24.

CHAP. XLVII. The influx of divine good and divine truth from the Lord, from which the angels of the three heavens and men have spiritual life, from which are intelligence and charity, 1—12; the inheritances or partitions of the church and of heaven, according to goods and truths in their whole complex, which is according to the tribes of Israel, 13—23.

CHAP. XLVIII. That partition continued, 1—8; for those who are in the third heaven, who are the priests and Levites, 9—20; that the Lord is in the midst of them, 21, 22; the partition or inheritance further continued, 23—29; concerning the knowledges of that church, which are the introductory truths, 30—34; that this church is the Lord's church, 35.

DANIEL.

CHAPTER I. The church destroyed with the Jewish nation. Babel has appropriated all of it to itself, 1, 2; that it wished to know all things of the church, and to procure to itself the understanding of them, which was the beginning of Babel, 3—21.

CHAP. II. It is foretold what Babel would be, 1, 2; that those who made one with Babel would not know this, 3—11; that they were blinded, 12, 13; but that it was disclosed to those who were of the church by revelation from the Lord, 14—30; the progression of the Babylonian religion follows: that at first the rulers would learn and teach the goods and truths of heaven and the church, and that afterwards they would recede, even until nothing would remain but what

was adulterated, thus merely the false and evil, and that then the Lord would come, 31—35; that at first the Word will be taught there according to the truths of doctrine thence, 36—38; that afterwards the church will become strong, not from spiritual good, but from natural good, 39; that at last all the good and the truth will be changed, by adulterations, into evil and the false, having strength only by a diabolical civil power, 40—43; that then the Lord will come, and will destroy that religion, and will institute a church which will be in divine truth from Him, 44, 45; that this was the beginning of Babel, when it worshipped the God of heaven, and made much of doctrine from the Word, 46—49.

CHAP. III. That Babel would have it in mind to depart from the worship of the Lord to the worship of another god, which is the golden statue erected by Nebuchadnezzar, 1, 2; that all who were such would consent, with threats to all, that otherwise they would be cast into hell, 3—7; that those rulers who worshipped the Lord, would not obey, 8—12; wherefore they were excommunicated and condemned to hell by Babel, with all things of the Lord's church, 13—21; but that still they suffered no hurt, and it was manifestly seen that they were protected by the Lord, 22—25; that Babel was thereby forced to the acknowledgment and worship of the Lord, 26—33.

[N. B. Verse 33 of Chap. III., according to the author's division, answers to verse 3 of Chap. IV. according to the English Bible. Also Chap. IV. verse 1, in this work, answers to verse 4 in the English Bible, and verse 34 to verse 37.]

CHAP. IV. It is foretold what Babel would be, and whither their mind was carried. That this was unknown to those who were Babel, 1—4; that it was known to those who were of the Lord's church, 5, 6; that when that religion should occupy much of the earth, they would intend to rule over heaven and the church, 7—9; that then they would no longer have any of the goods and truths of heaven and the church, 10, 11; that still the Word would remain with them, although perverted, 12—14; that then those who were of the Lord's church perceived what they were inwardly, and how far they wished to extend their dominion, 15, 16; that as to the goods and truths of the church, they would be

so stupid, as to be no longer men ; and that this was confirmed from heaven, where such were seen, 17—30 ; that as yet they would fear to extend their dominion over heaven and the church, but that before those who were under their dominion they acknowledged the Lord, 31—34.

CHAP. V. That Babel would profane all things of heaven and the church, 1—4 ; that it was perceived from the Word that there would be profanation, 5, 6 ; but that it was not perceived by the primates, who are in that religion, 7—9 ; that it was confirmed by those who are in the truths of the church, that Babel would be against the Word, that they had exalted themselves above the Lord, and that thus they had profaned holy things, 10—24 ; that there would be an end to that religion, because they had not the good and truth of the church any longer, 25—28 ; that thus every thing of the church there was come to an end, 29, 30.

[N. B. Verse 31 of Chap. V., according to the English Bible, is considered by the author as verse 1 of Chap. VI. Accordingly, in this work, verses 2 and 29 of Chap. VI., answer to verses 1 and 28 in the English Bible.]

CHAP. VI. That it was thought concerning the worship of the Lord, that it should be in the church, 1—4 ; that it was deliberated upon it, and concluded, that they should be worshipped instead of the Lord, 5—10 ; which decree being opposed by those who are of the Lord's church, it was ordained that they should undergo the punishment of the inquisition, which is the den of lions into which Daniel was cast, 11—18 ; but still they were protected by the Lord, that they might not undergo that punishment, 19—24 ; but on the contrary those, who invented that wicked contrivance, were cast into hell, 25 ; and those who were in the worship of the Lord were saved, 26—29.

CHAP. VII. A revelation concerning the successive changes of the state of the church, 1—3 ; the first state while they were in the understanding of truth, 4 ; the second, when they would study only the sense of the letter of the Word, 5 ; the third, when the sense of the letter of the Word was falsified, and the false made to appear as truth, 6 ; the fourth, when faith alone, which has destroyed all things of the church, 7 ; was confirmed by the sense of the letter of the Word, 8 ; that they were judged from the Word, 9, 10 ; and that faith was utterly destroyed, 11 ; and the former

were judged, according to their life, 12; and the church became the Lord's, 13, 14; a further explication of them, 15, 16; that four successive states of the church are meant, 17, 18; that the last state is faith alone, confirmed by reasonings and by the Word falsified, from which they would prevail, 19—21; and this even till the Lord shall institute the church, 22; which faith alone has destroyed, 23, 24; and which has despised the Lord himself, 25; lastly, that those who are in faith alone are to be judged, and a new church is to be established by the Lord, 26, 27; thus the end, 28.

CHAP. VIII. A prediction concerning the church as to charity and as to faith. Concerning the church which is in faith and charity, and its power, 1—3; that it has increased in truths and goods, 4; that faith alone would utterly destroy charity, 5; that it would prevail by reasonings, by which it would dissipate the truths of doctrine, from the Word, 6—10; that it would destroy the worship of the Lord together with divine truths, 11, 12; that this would be the case even to the coming of the Lord, 13, 14; it is further explained, that this will be when the Lord is about to come, 15—19; that faith alone will destroy the church and despise the Lord, 20—25; that this will be the end of the church, 26; that it will be a sad time, 27.

CHAP. IX. Concerning the coming of the Lord, and concerning the end of both churches, the old and the new. A revelation concerning the end of the church, 1—3; a confession concerning the Jewish church destroyed, 4—19; a revelation, 20—23; that after that church is consummated, then the judgment will come and the Word will cease, and the Lord will glorify his Human, 24; that afterwards a new church will be established, but not easily, 25; that afterwards the false will invade that church, and destroy it, 26; that still there will be a reformation, but this church also will perish by mere falses and evils, 27. Matt. xxiv. 15.

CHAP. X. The Lord is seen, 1—6; in order that He might reveal the things which are to come to pass in the new church concerning those who are in faith alone, and concerning those who are in truths from good, who are Michael there, 7—21.

CHAP. XI. By the king of the south there, is meant the church, which is in the truths of faith from the good of charity, and by the king of the north is meant the religion which is in faith separate from charity; how the changes had suc-

ceeded each other, has not appeared in the world, but in heaven; that the church with the Jewish nation will be destroyed, 1—4; that then a new church will be established, which will be in faith from charity, 5; that charity will be conjoined to faith, but faith will prevail, 6; but still, with some, charity will prevail, thence the first thing of the church, 7—9; that their posterity will contend for faith, and will overcome, 10—12; that faith will prevail against charity and faith thence, and will conquer it, 13—16; then will follow the dogma, that charity was from faith, 17; various sayings concerning that point from the Word discussed, 18—20; that they would hypocritically profess the dogma of charity, whence there would be, as it were, consociation, 21—23; that the confirmations from the Word in favor of charity were wrongly explained, and that they have destroyed the faith from charity, 24—26; a deceitful conjunction, 27, 28; that faith has broken the deceitful conjunction, has adulterated the Word itself, and thus has destroyed the church, 29—31; that it is contradicted by many, but still they are overpowered, 32—35; that at length faith alone prevailed, a religion which destroys all fear of God and the whole church, 36, 37; that it will worship another god than the Lord, 38, 39; that thus faith from charity is subjugated, 40, 41; that still those will remain who simply believe the Word, 41; that it will also destroy by reasonings from the natural man, 42, 43; when the end comes, that it will fall upon those who are natural sensual, 44, 45.

CHAP. XII. That about the end a new church will begin, in which the Lord will be worshipped, and the faith of charity received, 1; that then those who are in that faith will come into heaven, but not the rest, 2, 3; that they will become intelligent, 4; that these things will take place at the time of the consummation, 5—7; that this revelation is from the Lord, 8, 9; that the evil will not understand, but that the good will understand, 10; concerning the beginning of that church, 11—13.

HOSEA.

CHAPTER I. That the prophet should represent the falsification of the Word with the Jewish nation, 1—3; that

that profane church will be destroyed, when the Lord comes, 4, 5; that mercy cannot be shewn, 6; but the Lord will have mercy on those who are of his new church, 7; that when there is nothing more of the church remaining, 8, 9; then the new church will increase, and will acknowledge the Lord, 10, 11.

CHAP. II. An exhortation to abstain from the falsifications of the Word; that otherwise there will be no church, but it will be without goods and truths, as before, 1—4; that they will become even as before, when they loved evil and the false, but that they are to be withheld, 5—7; that they are about to return to God whom they then worshipped, and from whom they had received good, not knowing that this was from the Lord, 8; but because they still did not worship Him, but another god, that goods and truths will be vastated, 9—13; that those who shall be of the new church, are to be purified by temptations, and prepared, 14—17; and that a new church will exist from them, which will acknowledge the Lord, 18—20; that then they will receive all things of heaven and the church, 21—23.

CHAP. III. Concerning the new church to be established by the Lord, that they will live a long while without the truths and goods of the church, but that when the Lord comes, they will become a church from Him, and will acknowledge Him, 1—5.

CHAP. IV. That there is nothing in the church but evil and the false from the Word falsified, 1—3; and because nothing of the law and of doctrine remains, the church is destroyed, 4—9; because they have falsified the Word, that they can no longer understand truth, but will see the false, 10—12; that thence is derived their worship, 13; will they not therefore perish? 14; in like manner that those who are in the spiritual church, will go away into falses, 15—19.

CHAP. V. That those who have represented the heavenly, spiritual, and intellectual things of the church, have both falsified and adulterated the truths of the Word, 1—3; that they cannot return, 4; but will all perish, 5—9; that they no longer have understanding of truth, but instead of truth they understand the false, 10—14; that there will be yet something new of the church, 15.

CHAP. VI. That a new church is to be established, which will acknowledge the Lord, 1—3; that this church will understand truth, 4—6; because in the former church truths

were perverted, 7—10; when there will be a new church, 11.

CHAP. VII. That they have perverted all the truths of the Word and of doctrine, 1—5; that they have perverted them by evil loves, 6—10; and by the scientifics of the natural man, 11; that therefore they cannot be brought back, because they are in falses, 12—16.

CHAP. VIII. That they have perverted the church, that they have turned its goods and truths into evils and falses, 1—7; that by reasonings from the natural man they have put off every thing of the church, 8—11; and also every thing of the worship of the church, wherefore they cannot but perish, 12—14.

CHAP. IX. That they have falsified the truths of the church, wherefore the church is destroyed, and they will be natural only, in reasonings from the natural man, 1—3; that thence no divine worship, 4, 5; that all truth and good is turned into the false and evil, 6; that in the day of judgment they will perish, 7—9; that such also were the first of them,—they had no understanding of truth; so also their posterity, although they were instructed, 10—13; that the posterity of these cannot but become such, 14—17.

CHAP. X. That the church being devastated as to truth, has a similar worship, saying that they have the truth, 1—3; that in heart they worship another god, 4, 5; that they will reason against truths, 6; that they are to be cast into hell, where such are, 7, 8; that evils are for punishment to them, but in vain, 9, 10; that they have been instructed in truths and goods, and admonished, 11, 12; but that still they have persisted in the falses of evil, thence their destruction in the day of judgment, 13—15.

CHAP. XI. That Israel (the Lord) was led into Egypt, is, that they were instructed in the first things of the church, 1; where they were in natural cupidity and science, 2; that they were instructed in knowledges and sciences, 3, 4; when they have become spiritual, that they will no longer be natural, because thus they will lose truths and the understanding of them, 5—8; but that from their having been in sciences, they will have intelligence from the Lord, 9—11.

[N. B. Verse 12 of Chap. XI., according to the English Bible, is considered by the author as verse 1 of Chap. XII. Therefore verses 2 and 15 of Chap. XII. in this work answer to verses 1 and 14, in the English Bible.]

CHAP. XII. That the understanding of the Word is falsified, although it is the Word of the Lord, 1; that falses will increase by reasonings from the delights of the natural man, 2; that the Lord has wrestled with the posterity of Jacob from their infancy, 3—6; an exhortation that they should convert themselves, and not falsify truths, 7, 8; that the church has gloried, because the Word is in it, and a representative worship, and that they have always been protected by the Lord, but that still they have falsified and adulterated those things, 9—15.

CHAP. XIII. That from their own intelligence they have perverted all divine worship, and that thence they will perish, 1—3; when yet the Lord alone is God, 4; that when they were enriched with knowledges from the Word, by their glorying they deserted the Lord, 5, 6; that thence is their destruction, 7—9; because there is no more truth of the church, 10, 11; that it has been interiorly lost, 12, 13; that they are to be kept from destruction, until all the truth of the church is destroyed, 14, 15.

[N. B. Verse 16 of Chap. XIII., according to the English Bible, is considered by the author as verse 1 of Chap. XIV. And verses 2, 3, of Chap. XIV. in this work answer to verses 1, 2, in the English Bible; verse 4 answers to verse 3; verses 5, 6, 7, answer to verses 4, 5, 6, 7; and verses 8, 9, answer to verses 8, 9.]

CHAP. XIV. That those will perish who have worshipped another god, 1; an exhortation that they should convert themselves, 2, 3; because salvation is from no other source, 4; that thus they are to be received into the church, and to be instructed in its truths and goods, 5—7; that falses will be rejected, 8; thence understanding from rational light, 9.

JOEL.

CHAPTER I. To all who are of the church, 1—3; that the false from the sensual man, and afterwards the evil thence, has consumed all things of it, 4; that they should repent, because the evil from the sensual man has destroyed various things of the church, 5—7; mourning because the goods and truths of the church have been destroyed, 8—13;

an exhortation that they should convert themselves, 14 ; and think that thus it is the last time, when the Lord is about to come, 15 ; and that every thing of the church is devastated, 16, 17 ; wherefore there is lamentation, 18—20.

CHAP. II. That the Lord is about to come and execute judgment, 1, 2 ; when the false and evil from the sensual principle had destroyed the whole church, 2, 3 ; that the false of evil by various insanities, will destroy all things of it, 4—9 ; that all good and truth, with the knowledges of them, have been dispersed, 10 ; that the Lord will fight with them, 11 ; an exhortation to turn themselves to Him, and repent and be wise, 12—17 ; that the Lord will establish a church, to which He will give its goods and truths, 18, 19 ; and will remove the falses of evil, and thus hell, 20 ; that they will have trust in the Lord, from which they will have good and happiness, 21—25 ; and acknowledgment from the heart, 26, 27.

[N. B. Verses 28—32 of Chap. II., according to the English Bible, are considered by the author as making one complete Chap. III. Therefore in this work, verses 1—5 of Chap. III. answer to verses 28—32 of Chap. II. in the English Bible ; and Chap. IV. answers to Chap. III. in the English.]

CHAP. III. That the Lord with his divine will fill all those who shall be of that church, and will vivify them, 1, 2 ; that the falses of evil and the evils of the false will dissipate the influx in the day of judgment, 3, 4 ; but that those will be saved, who acknowledge and worship the Lord, 5.

CHAP. IV. That then the church is to be gathered together, 1 ; and that then judgment will take place upon those who have dispersed the goods and truths of the church, 2, 3 ; and upon those who are in mere knowledges and in faith alone, and thereby have destroyed the truths of the Word and of doctrine, 4—8 ; the combat of good and truth against evils and falses then, 9—12 ; that then evil is consummated, 13—15 ; that this will be from the Lord, whom also they will then acknowledge, and from whom the church is, 16, 17 ; that the Lord will then teach them the Word, and that the falsifications of the Word will be removed, 18, 19 ; that then the church will be the Lord's, and from the Word, 20, 21.

A M O S.

CHAPTER I. The Lord concerning the Word and doctrine thence, 1, 2; concerning those who pervert knowledges from the Word, which serve for doctrine, who thus also avert the good of them; that they are about to perish, 3—5; concerning those who apply the Word to heretical falses, that they are about to perish, 6—8; concerning those who pervert the knowledges of good and truth, and thereby injure the external sense of the Word, 9, 10; concerning those who pervert the sense of the letter of the Word by the false, whereby doctrine perishes, 11, 12; concerning those who falsify the truths of the sense of the letter of the Word, that in the day of combat they do not resist, but lose the truth of doctrine, 13—15.

CHAP. II. Concerning those who adulterate the good of the sense of the letter of the Word, that they destroy the good and truth of the church, 1—3; concerning those who destroy the heavenly things of the Word, and who destroy the heavenly and spiritual things of it, 4, 5; concerning those who destroy the spiritual things of the church, that thence they go into falses of every kind, 6—8; that the Lord entirely removed the falses of evil, when the church was instituted among them, and they were instructed, 9—11; that nevertheless that church has perverted all things, and thence become as one who has the truth, and yet is without truth, and that thus at the time of judgment it perishes, 12—16.

CHAP. III. That the church was instituted only with the Israelitish nation, wherefore the evils and falses there are to be examined, 1, 2; that there cannot be a church and no church at the same time, neither truths and falses at the same time, without their being discovered, 3—6; that the Lord will fully reveal it, 7, 8; for thence it appears how the church is devastated, 9, 10; wherefore the truths of the church perish by falses, 11; and the goods and truths of the Word will be taken away from them, 12; then all things of the church, 13—15.

CHAP. IV. Concerning those who pervert the doctrine of the church, that they will also fall into falses in the extremes, 1—3; that they perform a worship in externals according to the statutes, which will be similar, but only in

the extremes, 4—6; that some truths will remain, when the rest are false, whence the truths are of no avail, 7, 8; that then all things of the church were falsified, 9; and lastly that they were even profaned by sensual scientifics, so that there is scarcely any residue, 10, 11; an exhortation that they should turn themselves to the Lord, 12, 13.

CHAP. V. A lamentation over the church, that it has been successively devastated, 1—3; an exhortation to seek the Lord, lest all things of the church should perish by evils and falses, 4—9; that they reject truths by reason of their own intelligence, 10—13; that they should convert themselves, 14, 15; a lamentation over the destruction of the church, and over their destruction when the Lord comes, 16—20; that their worship cannot be accepted, 21, 22; that it will be accepted, if they have good and truth, 23—25; that otherwise they will be deprived of all knowledge of truth and good, 26, 27.

CHAP. VI. Concerning the spiritual church, which was instituted, that it became worse than the religious of other nations, 1, 2; that it possesses all things of the church in abundance, that they think nothing about the destruction of the church, 3—6; that therefore all things will perish, 7—9; so that nothing will remain, 10—12; because they have acquired to themselves those things from proprium, 13, 14.

CHAP. VII. That the church has increased from externals to externals, 1; that when externals were destroyed, it was repaired, 2—6; when even to the inmost then all was destroyed, because against God, 7—9; and against all things of doctrine, 10—13; so that there was no longer doctrine, 14—16; that the church with all things of it will perish, 17.

CHAP. VIII. That a new principle of the church exists, 1; that then is the end of the old church, 2, 3; when there is nothing but the adulteration of good and truth, 4—6; that therefore they will perish in the day of judgment, 7—10; that then there will be no longer any good and truth, 11—14.

CHAP. IX. Concerning the last judgment upon them, and that there will no where be any escape, whithersoever they shall flee, 1—5; from the Lord, who causes the church to exist, 6; that there were also churches before, which have been devastated, 7; that still the church will not perish, but that those who are in it perish, 8—10; that a new church will be instituted, which will acknowledge the Lord, 11, 12; that in it there will be the doctrine of truth, and the understanding of it, 13—15.

OBADIAH.

CONCERNING those who are in their own intelligence, and pervert the sense of the letter of the Word, who are Edom; that they are to be opposed, because they believe themselves to be more intelligent than others, 1—3; that they defend falses by natural light, but that they will perish, and the falses themselves with them, 4, 5; that they have pride, 6; that they have no-truths, 7; that they will perish in the day of judgment, because they have oppressed the church, 8, 9; that they still further destroy the church, and this is their delight, 10—14; that destruction awaits them at the day of judgment, 15, 16; that a new church will exist, 17; instead of the former, which is damned, 18; that the new church will be in the understanding of truth, and those who are there will be saved, 19—21.

JONAH.

CHAPTER I. Concerning the conversion of the nations, which are Ninevah; that those who were of the Jewish nation were commanded to teach the Word to the nations round about, but that they would not, and that thus they alone kept the Word with themselves, 1—3; that knowledges began to perish with them, and that nevertheless they lived securely, 4—6; that the nations perceived, that the state of the church was perverted with them on account of the loss of knowledges with the Jews, and that they would not communicate to others beyond themselves, 7—9; that they should reject those things which were of the Jewish nation, because they were falsified, in order that they might be saved, 10—13; that they should pray to the Lord for salvation, which was granted them, the falses from the Jewish nation being removed, 14—16.

[N. B. Verse 17 of Chap. I., according to the English Bible, is considered by the author as verse 1 of Chap. II., which, with the 10 verses of Chap. II. in the English, make up the 11 verses referred to in this work.]

CHAP. II. A prophecy concerning the combats of the Lord with the hells, and concerning his most grievous temptations then, and concerning his state then; the three days and nights, during which Jonah was in the bowels of the fish, signify the whole duration of the combat with the hells, 1—11.

CHAP. III. That the nations, hearing from the Word of God concerning their sins, that they were about to perish, after repentance, converted themselves, and that they were heard by the Lord and saved, 1—10.

CHAP. IV. That the Jewish nation was very wroth, because the nations were saved, 1—4; a representation of their wrath on that account, 5—11.

MICAII.

CHAPTER I. Concerning the church as to the doctrine of truth and good. Concerning the descent of the Lord, from heaven, and concerning his coming into the world, 1, 2; that the state of heaven was then changed, 3; that then all the representatives of the church, which were utterly falsified, will be destroyed, 4—7; mourning thence, and that it would reach even to those who were in heavenly good, 8—12; that thence they also would begin to be perverted, 13—15; that thence also they would be deprived of all truth, 16.

CHAP. II. Concerning the thought with the intention of doing evil, that they also do it from the will, 1, 2; that thence the church has become perverted, 3—5; that it is no longer of use to teach, except those who obey, 6, 7; wherefore they do evils of every kind, 8, 9; that they will perish because they cannot be taught, 10, 11; that such things do not assail those who will be of the Lord's new church, 12, 13.

CHAP. III. Concerning the perverted church, that they have destroyed all truths and goods even to its ultimates, 1—3; that then they are not heard by the Lord, 4; that because they have perverted all things of the Word and doctrine, they can no longer see and receive any thing of truth and good, 5—7; concerning the Lord as to the Word, that

He will shew them, 8; that they falsify all the truths and goods of the Word, and yet they say, that God is with them, 9—11; that therefore the whole church will be destroyed, 12.

CHAP. IV. That a new church will be established by the Lord, when He comes into the world, and it will be from the nations, 1, 2; that there will be there no more falses and evils, but truths and goods, 3, 4; under the Lord, 5. 7. 10; that those who are in externals will come, and those who from ignorance are not in truths and goods, 6, 7; that with them truths and goods will increase, 8—10; that falses will not enter and destroy, 10—12; that falses' will be destroyed with them, 13; howsoever they infest, 14.

[N. B. Verse 1 of Chap. V. according to the English Bible, is considered by the author as verse 14 of Chap. IV. In this work, therefore, verses 1 and 14 of Chap. V., answer to verses 2 and 15 in the English Bible.]

CHAP. V. Concerning the coming of the Lord, who is the God of the church, 1; that He will gather the church and teach those who are in it, 2, 3; that He will utterly destroy reasonings from falses, 4, 5; that then there will be salvation in that church, 6; but in the church with the Jewish nation, nothing but falses of evil, 7; that these will avail nothing over the Lord's church, 8; and that it will perish with all its falses and evils, 9—14.

CHAP. VI. Against the Jewish nation, that the Lord afforded them every good, 1—4; that He protected them, 5; that the Lord is not approached by the externals of worship, but by the internals, which are of truth and good, 6—8; that the life of truth and good is loved, 9; and not the life of the false and evil, 10, 11; that they falsify the truth, 12; that they could not be brought back by punishments, 13; wherefore that church cannot but be destroyed and perish, 14—16.

CHAP. VII. That there is no longer any truth and good in the church, that therefore it is its last time, 1—4; that then falses and evils will combat among themselves, and against truths and goods, 5, 6; that then a church will come, which will be in the light of truth from the Lord, 7—9; that the old church will be destroyed, 10; that a new church gathered from every nation will be restored, 11, 12; when the old church is destroyed, 13; that it is to be taught and led, 14, 15; that infernal things will be removed from it, 16, 17; that the divine mercy will be there, 18—20.

NAHUM.

CHAPTER I. Concerning the last judgment upon those who are in evils, 1, 2; that by the presence of the Lord all things are revealed, and that those who are of the perverted church will not stand, 3—6; that the Lord protects those who trust in Him, 7; but that those who are in falses and evils will perish, 8—11; but that those who are not of that church, and in falses from ignorance, will be received, and their falses removed, 12—14.

[N. B. *Verse 15 of Chap. I., according to the English Bible, is considered by the author as verse 1 of Chap. II. In this work, therefore, verses 2 and 14 of Chap. II. answer to verses 1 and 13 in the English Bible.*]

CHAP. II. Concerning the coming of the Lord, and concerning a new church from Him, and concerning the protection of that church by Him, 1—4; that at the day of judgment those who have destroyed the church will perish, and will be cast into hell with tumult, 4—7; that all things of the church will be taken away from them, 8—11; that then they will no longer destroy the church and its holy things, 12—14.

CHAP. III. Concerning those who have falsified and adulterated the Word, that they will perish in hell, 1—4; that all their adulterations will be revealed, and they will be destroyed, 5—7; that knowledges and scientifics will not save, because they will be dissipated, 8—10; because they do not protect, because they perish by the falses of evil, 11, 12; howsoever they had confirmed themselves by them, but in vain, 13—17; neither will reasonings, 18; that there is nothing sound, wherefore destruction comes, 19.

HABAKKUK.

CHAPTER I. Concerning violence and concerning injustice, that what is just and true perishes; grief from the Lord, and to the Lord, 1—5; that the Jewish church has profaned all the truths and goods of the Word and of the church, 6—

11; the grief of the Lord continues, because the evil prevail over the good, and destroy them, 12—17.

CHAP. II. Concerning the coming of the Lord, what will then take place, 1—3; concerning self-love, that it increases, and that man thence becomes vile, 4, 5; that he is despised by others, 6, 7; and they pervert the goods and truths of the church, 8; that they are in their own intelligence, from which they exalt themselves, 9, 10; that they judge only from externals, 11; that there is a curse to those who hatch doctrine from falses, 12, 13; when the Lord comes, 14; that he who seduces others, will then be ashamed, 15—17; and that falses will then profit him nothing, 18, 19; that this will be when the Lord is in his Human, 20.

CHAP. III. A prediction that the Lord will come into the world, who has divine truth and good, 1—4; that He will survey the church, that there is none, 5—7; that by his divine truth He will dissipate the falses of evil, 8, 9; judgment upon them, combat with them, their destruction and casting down into hell, 10—15; grief on account of their state, that there is nothing more of the church, 16, 17; that then those who in heart acknowledge the Lord will be saved, 18, 19.

ZEPHANIAH.

CHAPTER I. That all knowledge and understanding of truth will perish, 1—3; that the church will perish, because it is in mere falses and evils, both as to doctrine and as to worship, 4—6; that the Lord will come and gather to the church, 7, 8; that then those who have adulterated the truths of the Word are to perish, and to be cast into hell, 9—11; that then there will be nothing of truth remaining in the church, 12, 13; that they will perish in the day of judgment from the Lord, 14—17; that they cannot be preserved, 18.

CHAP. II. An exhortation to convert themselves before the Lord comes to judgment, 1—3; because then the evil will perish on account of evils and falses of many kinds, 4—6; that then some are to be saved, 7; that those who have adulterated the Word will utterly perish, 8—10; that they are to perish, so that whosoever can, may acknowledge the Lord, 11; that those will utterly perish, who by reasonings and

scientifics have falsified the knowledges of truth, and thus have destroyed the church, 12—15.

CHAP. III. That all of the doctrine of truth and good has been perverted, 1—4; that the Lord, when He comes, will make inquisition, 5; that the evil are to perish, and to be cast into hell, 6—8; that then a new church will be formed of those who will acknowledge the Lord, 9, 10; that those who are in the falses of evil are to be separated, and thus that a few are to be saved, 11, 12; that then a new church will be formed of those who will acknowledge the Lord, who will remove evils and falses from them, of which church, 13—20.

H A G G A I.

CHAPTER I. That they believe the Messiah is to come to exalt them to glory, when the church is devastated with them, 1—4; that the Word could no longer teach them, 5, 6; that the church cannot be instituted with them, because every one looks to himself and not to the Lord, 7—9; that therefore nothing of truth and good can be received by them, 10, 11; that the church will be instituted with those who become wise from the Word, 12—15.

CHAP. II. That the church, when first instituted, was full of truths, at this day devastated, 1—3; that nevertheless a church will be instituted, 4, 5; when the Lord comes into the world, that that church will be an interior one, 6—9; that the external without the internal avails nothing, still less when the external is falsified, as in the former church, 10—14; where the truth is turned into the false, in which there is scarcely any thing of the church, 15—17; when yet truths are in abundance in the Word, 18, 19; that all things of the former church will be destroyed, 20—22; that the church will be with others, 23.

ZECHARIAH.

CHAPTER I. That those who were from Jacob were instructed from the beginning in the things of the church, but

in vain, 1—4 ; that therefore it has happened to them according to the Word, 5, 6 ; the successive states of the church are represented even to the end, and what would be their understanding of the Word, 7—10 ; it is found that there is not a church, 11 ; concerning the new church, which is from the Lord, 12, 13 ; that the Lord will institute a new church, when the former is entirely perverted, 14—16 ; that He will establish it in the room of the former, 17.

[N. B. *Verses 18—21 of Chap. I., according to the English Bible, are considered by the author as the first four verses of Chap. II. In this work, therefore, verses 5 and 17 of Chap. II., answer to verses 1 and 13 in the English Bible.*]

CHAP. II. Concerning the new church from the Lord. Concerning the falses of evil which have destroyed the whole church, 1—4 ; concerning the quality of the church to be instituted, as to truth and good, 5, 6 ; that it will be greatly multiplied, and the Lord will be in it, 7—9 ; that those are to be separated and dispersed who have profaned holy things, 10—13 ; that the Lord will come, and that those who are to be of the new church will acknowledge Him, and that He will be with them, 14—17.

CHAP. III. Concerning the new church. That the infernal false from the former church would infest the new church, which the Lord has established, 1, 2 ; that this church has falses of ignorance, which will be removed, and instead of them truths will be given, 3—5 ; that they will have the understanding of truth from the Lord, as far as they recede from falses, 6—10.

CHAP. IV. Concerning the illustration of the new church by the Lord from the good of love by truth, 1—7 ; that this is from the Lord, 8—10 ; that in that church there will also be truths from a heavenly origin, 11—14.

CHAP. V. Concerning the rejection of the Jewish church, because they have entirely perverted the church, 1—4 ; that they have destroyed all good, 5—8 ; that they will still further profane its truth, 9—11.

CHAP. VI. Concerning the doctrine of the new church from truths which are from the good of love and charity, 1—7 ; that it will be with those who are in ignorance of truth, 8 ; a representation that the new church is from the Lord, and all the good and truth there, 9—14 ; that a church will be from those who are out of the church, 15.

CHAP. VII. The Jews wishing that the church should be with them after the Babylonish captivity, but that it was not effected, because they did not turn themselves from falses and evils, 1—7; that it was said to them, that they should keep the statutes, but that they did not, 8—12; for which reason the church will not be with them, but that they are to be dispersed, 13, 14.

CHAP. VIII. That the Lord will institute a church, in which there will be the doctrine of truth and good, 1—3; where there will be wisdom and innocence, 4—6; that they are to be brought to that church from all parts, and that it will acknowledge the Lord, 7—9; that before there was no protection from the falses of evil which were from hell, 10; it will be otherwise in this church, where truths and goods will remain, 11, 12; that as the former church has perished by the falses of evil, so this will subsist in truths and goods, 13—17; that it will be in humiliation, and in the affection of truth, 18, 19; that it will increase and be multiplied from all who worship the Lord and love the Word, 20—23.

CHAP. IX. That the new church will be in knowledges from the Word, 1, 2; that those who are in knowledges from the Word will lose them, 3, 4; in like manner those who are in faith alone, 5, 6; that they will perish, lest they should further destroy the church, 7, 8; that the Lord will come with divine truth, 9; that after the old church has perished, a new church will be instituted under the Lord, who will reign over it, 10, 11; that the Lord will fill them with truths, and protect them, 12—16; that they will have intelligence, 17.

CHAP. X. That the Lord will spiritually bless those who seek Him, 1; that those who have the Word, are in the falses of evil, and will perish, 2, 3; that those who are in heavenly good, of whom the church will consist, where the Lord is, will fight against the falses of evil; and also those who are in spiritual good, 4—6; that they are to be gathered from every religion, and that they are to be taught, 7—10; that the Lord will protect them from the falses which are from hell, 11; because they worship the Lord, 12.

CHAP. XI. That all the external of the church is devastated, 1—3; care is to be taken, lest those who are in good should be destroyed by them, 4, 5; that falses destroy the church, 6; that there are no longer any who lead the people,

7, 8; but those who destroy, 9; that the conjunction of the Lord with them is broken, 10, 11; that the Lord was betrayed by the Jews, because He taught them, 12, 13; that the conjunction of truth and good is broken, 14; that the teacher and the leader destroy all things of the church by the falses of evil, 15—17.

CHAP. XII. That the Lord forms the church, 1; that there will not be any thing of the doctrine of truth in the church, wherefore they must flee from it, 2, 3; that there is no longer understanding of truth, except with those who are in the Word, and who are of the new church, 4; that then they will learn the good of doctrine from the Lord, 5; that then the Lord by the truths of the Word will destroy all falses, lest the doctrine should teach any thing else, 6, 7; that then the church will be in the doctrine concerning the Lord, 8; that then all persons or all things which are against that doctrine will be destroyed, 9; that then there will be a new church from the Lord, 10; that all and every thing of the church will be in mourning, 10—14.

CHAP. XIII. That then the Word will be for the new church of the Lord, 1; that both the falses of doctrine and the worship will be utterly destroyed, 2, 3; that prophecy will cease, and there will not be the false of doctrine, 4, 5; that the Lord will be killed by those with whom the church is, with the intention that those who believe in Him, may be dispersed, 6, 7; that those who are of the devastated church will perish, and that those who are of the new church are to be purified, and to be taught by the Lord, 8, 9.

CHAP. XIV. Concerning the combats of the Lord against the evil, and concerning their dispersion, 1—5; that then there will be no truth, but that in the Lord there will be divine truth, 6, 7; that then divine truth will proceed from the Lord, 8, 9; that truth will be multiplied in the new church, nor will the false of evil be there, 10, 11; that he who fights against these truths, will give himself up to falses of every kind, 12; that then will be the destruction of the church, 13—15; that then they will come to the worship of the Lord, even from the nations who are external natural, 16—19; that then there will be intelligence from the good of charity, from which the worship will be, 20, 21.

MALACHI.

CHAPTER I. That the Lord instituted a church with those, who could be in external truth, and not in external good, 1, 2 ; that all external good is destroyed, and thence also external truth, 3, 4 ; that although the church is there, still they do not acknowledge the Lord, 5, 6 ; that they worship the Lord from evil and not from good, 7, 8 ; that therefore their worship is not accepted, 9, 10 ; that those who are out of the church, worship the Lord, 11 ; but that those who are within the church profane worship, and do not worship the Lord, 12—14.

CHAP. II. That unless they worship the Lord, all worship will be perverted and profane, 1—4 ; that it was given them by the Word to have conjunction with the Lord, who is there Levi, 5—7 ; that they have departed from the Word, and thereby dissolved the conjunction, 8—10 ; that they have worshipped another god, whence is profanation, 11 ; wherefore they will perish, 12 ; that therefore their external worship is not accepted, 13 ; that they have severed themselves from the church, 14—16 ; also by their calling evil good, 17.

CHAP. III. That the Lord will come into the world, and that He will teach the Word in its purity, 1—3 ; that then the church, doctrine, and worship, will be such as they were with the ancients, 4 ; that then the Lord will execute judgment upon all who have adulterated and destroyed the truths of the church, 5, 6 ; that they have done this from the beginning, nor do they desist from it, 7 ; nor from adulteration, whence is their destruction, 8, 9 ; if they had lived according to the statutes, that they would have been in the good of the church, 10—12 ; that they have confirmed themselves in this, that good does not profit, nor evil hurt, because the good and the evil are alike prosperous, 13—15 ; otherwise with those who trust in the Lord, 16 ; that they will be blessed by the Lord when He comes, 17 ; then the distinction will be seen, 18 ; and the good will be saved, 20 ; and then the evil will be cast into hell, 19, 21 ; because they have annihilated the Word, 22 ; that John the Baptist

will be sent before the Lord, lest that nation should then perish, 23, 24.

[N. B. *In the English Bible, Chap. III. concludes with verse 18; and the remaining verses constitute Chap. IV. In this work, therefore, verses 19 and 24 of Chap. III., answer to verses 1 and 6 of Chap. IV., in the English Bible.*]

THE PSALMS OF DAVID.*

[*The reader is requested to observe, that, throughout the Psalms, wherever there appears to be a greater number of verses referred to in this work, than is to be found in the corresponding Psalm in the English Bible, the title of the Psalm is considered by the author as one verse, and in some cases, viz. in Psalm LI. LII. LIV. and LX., as two verses. In other cases, where the title does not make a distinct verse, it is considered as a part of the first verse. In all cases, the title is an essential part of the Word, containing an internal sense equally with the rest; as may plainly appear from this circumstance, that the title to Psalm XVIII. constitutes the first verse of Chap. XXII. in the second book of Samuel. In some Latin Bibles also, as in those of Castellio, Schmidius, Tremellius, and Junius, the titles to the Psalms are numbered as in this work; but not in our English Bibles, some of which even omit the titles altogether.*]

PSALM I. That the man who does not live ill, is regenerated by the Word of the Lord, 1—3; but that he who lives ill perishes at the day of judgment, 4, 5; because the Lord knows every one, 6.

PSALM II. That those who might be in the truths and goods of the church, are against the Lord, 1, 2; but men should separate themselves from them, because they are nothing before the Lord, 3, 4; and will be destroyed, 5; that

* It is to be observed, that, since by David is understood the Lord, therefore, where David speaks in the Psalms, there in the spiritual sense the Lord is signified, as in many other places which might be adduced.

the Lord will put on the Human, and will re-establish the church, 6—8; and that He will disperse the falses of evil, 9; they should therefore acknowledge and worship the Divine Human of the Lord, lest they perish, 10—12.

PSALM III. Concerning the Lord when He was in temptations and subjugated the hells, and then in a state of humiliation, in which He prayed to the Father, 1—9.

PSALM IV. Concerning the Lord when in great temptations, 1—3; that they should fear Him, because He has protection from the Father, 4; an exhortation to repentance, 5—9.

PSALM V. A prayer of the Lord to the Father that He would assist, 1. 4. 8, 9. 12, 13; against the evil, false speakers, and hypocrites, 5—7. 10, 11.

PSALM VI. A prayer of the Lord to the Father when He was in the last state of temptations, which state is 'despair, 1—8; and that being aided He repressed the hells, 9—11.

PSALM VII. A prayer of the Lord to the Father, that He would assist against the hells, 1—3. 7—12. 18; because He is just, and there is no evil in Him, 4, 5. 9—11; lest the hells should prevail, 6; but they will be overcome, 13—17.

PSALM VIII. A celebration of the Father by the Lord, that He would regard his innocence, and assist against the hells, 1—4. 10; the state of the Lord's humiliation is described, 5, 6; the state of his glorification is described, 7—9.

PSALM IX. Thanksgiving and joy of the Lord, that the evil are judged and destroyed, 1—9. 20, 21; that the good are delivered, 10—15. 19; and the thanksgiving of the good, that the evil are overcome and cast into hell, 16—18.

PSALM X. That the evil do evil to the good and deny God, and are hypocrites and deceivers, 1—11; a prayer to the Father that they may have retribution, and that judgment may be executed upon them, 12—18.

PSALM XI. The Lord excites Himself, that He may fight against the evil for the good, 1—5; that in justice the evil will perish, 6, 7.

PSALM XII. That there are no longer any good, but hypocrites, 1—5; that the Lord will deliver the good to eternity from the evil, 6—9.

PSALM XIII. Concerning the state of the Lord's temptations, and concerning the grievous insurrection of the infernals against Him, 1—5; that He is confident of victory, 6.

[N. B. Verses 5 and 6 of Psalm XIII., in the English Bible, are considered by the author as only one verse, viz. 6; the title of the Psalm being verse 1.]

PSALM XIV. That there is no longer any understanding of truth and will of good, 1—3; that they do not acknowledge God, 4, 5; that they are in opposition to good and truth, 6; that the Lord will save those who are of the church, whence they will have joy from Him, 7.

PSALM XV. That those who love their neighbor and God, will be of the Lord's church, 1—5.

PSALM XVI. The confidence of the Lord in Himself, 1, 2; for liberating the good, whom the evil infest, 3, 4; that the Divine and divine power are his, 5—8; that his Human being glorified will rise again, 9—11.

PSALM XVII. The Lord concerning the integrity of his life, 1—5; from the Divine within Him, 6; whereby He is sustained against the evil, who rise up against Him, 6—10; and desire to kill Him, 11, 12; by whom nevertheless He cannot be hurt, 13; who yet have the Word, 14; that He will be glorified, 15.

PSALM XVIII. The confidence of the Lord from his Divine against the hells, 1—4. 7; the combats of the Lord with the hells, 5—7; that in his zeal He has subjugated and overthrown them, 8—15; that thus divine truth appears, 16; that from his Divine, He prevailed over them, 17—20; that the Lord had justice and integrity, 21—28. 31. 33; and divine truth, 29, 30; that He is the only God, 32; that He fights from his Divine, 33—37; and subjugates the hells 38—41; that they have no Savior, 42; wherefore they will be destroyed, 43. 46; then there will be a new church, which will acknowledge and worship the Lord, 44, 45; celebration of the Lord by that church on account of redemption, 47—51.

PSALM XIX. That divine truth will go forth on all sides, 1—5; that this will proceed from the Lord from the firsts to the lasts of heaven and the church, 6, 7; that that divine truth perfects man, because it is wisdom, 8—12; that there will be no pride, 13, 14; that thus it will be pure and accepted, 15.

PSALM XX. Celebration of the Lord because He sustains the church, 1—5; that salvation is from Him, 6, 7. 10; that those are saved who trust in Him, and that those perish who trust in themselves, 8, 9.

PSALM XXI. Concerning the Lord: that from his Divine, He possesses all good and truth, thus honor and glory, 1—7; that He will cast down all who are against Him at the day of judgment, 8—13; that those who are with Him will be made glad through his power, 14.

PSALM XXII. Concerning the state of the Lord's passion. A prayer to the Father that He may not be deserted, 1—6. 9. 12; that He is despised above all men, 7, 8; that He is his by conception, 10, 11; that those who are of the church, where the Word is, condemned Him to death, 13—16; that they crucified Him, 17, 18; that they divided his garments, or dissipated the truths of his Word, 19; a prayer that He may not be deserted, 20—22; that thence there will be a church, 23, 24. 26; that the Lord endured from the power of his Divine, 25; that thereby there will be a church, which will be gathered from all parts, which will worship Him, 27—32.

PSALM XXIII. Concerning the Lord, that He teaches and leads to the truths and goods of heaven and the church, 1—3; thence there is no fear of the hells, because He preserves and gives good and truth in abundance, 4, 5; in heaven with the Lord to eternity, 6.

PSALM XXIV. Concerning the church which is from the Lord through the Word, 1—3; that those will be in it, who are not in falses and evils, 4—6; that they will receive the Lord, who has overcome the hells, and glorified the Human, 7—10.

PSALM XXV. The prayers of the church to the Lord that they may be preserved from the hells, 1—3; that they may be instructed in truths, 4—6; that in mercy their sins may be remitted, 7—11; that thus they have good, and conjunction, 12—14; a prayer of the church to the Lord, and, in the highest sense, of the Lord to the Father, that because He alone fights against the hells, He would assist, 15—20; that He has integrity, 21; and thus redemption, 22.

PSALM XXVI. That the Lord has integrity, purity, and innocence, 1—6. 11; that He has the divine love of saving, 7, 8; that He is in combats with the malicious, 9, 10; that redemption comes when He conquers, 11, 12.

PSALM XXVII. Address of the Lord to the Father, that He does not fear the hells which fight against Him, 1—3; concerning his union with the Father, 4—10. 13, 14; that thus He will subjugate the hells, 11, 12.

PSALM XXVIII. A prayer of the Lord to the Father, that hypocrites may be subjugated, 1—5; that He would assist and He shall prevail, 6—8; that those who are in the truths and goods of the church may be saved, 9.

PSALM XXIX. That those who are in truths from the Word, will adore the Lord, who is the Word, 1—4; concerning the power of divine truth from the Lord, 5—11.

PSALM XXX. Concerning the glorification of the Lord's Human, after He suffered temptations, and the last, which was that of the cross, 1—13.

PSALM XXXI. A prayer of the Lord to the Father, that He would protect against those who devise evil, 1—5; and who wish to kill Him, 6; that thence He has grief of heart, 7—11; that they assault Him with reproaches as upon the cross, 12—14; that through trust in the Father He is delivered, 15—22; in despair thinking Himself deserted, but He is not, 23; trust should be in the Lord, 24, 25.

PSALM XXXII. That the just is blessed, 1, 2; the grievousness of his temptations is described, 3, 4; confession of infirmities, and that he is delivered, 5—7; that he is wise, 8, 9; that he may have confidence, 10, 11.

PSALM XXXIII. Celebration of the Lord, because the church is from Him through the Word, 1—9; howsoever the evil may oppose, nevertheless it will be, 10, 11; blessed are those who are of that church, 12—15; that man's own intelligence will effect nothing, 16, 17; that those are saved who trust in the Lord, 18—22.

PSALM XXXIV. Celebration of the Lord, because He delivers those who trust in Him from all evil, 1—12; that He preserves the good, and that the evil perish, 13—23.

PSALM XXXV. Concerning the Lord's combats against the hells, and concerning their subjugation and prostration, 1—9; that they seek to put Him to death, because He wished to do them good, whence He has grief, 10—16; a prayer that He may be preserved from them, whence He will have joy, 17, 18; that they blaspheme Him, 19—21. 25; that from his Divine, He will overcome them, 22—24. 26; hence the justice of the Lord will be celebrated, 27, 28.

PSALM XXXVI. Concerning hypocrites, that they think evil, 1—5; that it is to be acknowledged that all good and truth are from the Lord, 6—10; that good and truth are with those who acknowledge the Lord, 11; that the Lord protects from evil, and that the evil perish, 12, 13.

PSALM XXXVII. A comparison between the lot of the evil and the lot of the good: that the evil, although they flourish for a short time, finally perish, and are cast down into hell, 1, 2. 8—10. 12—15. 17. 20, 21. 28. 32. 35, 36. 38; that the good are saved by the Lord, and are taken up into heaven, 3—7. 11. 16. 18, 19. 22—31. 33, 34. 37. 39, 40.

PSALM XXXVIII. The grievousness of the Lord's temptations is described, 1—11; that those who are of the church seek to kill Him, 12, 13; that He bears all with patience, 14, 15; trust in the Father that the hells should not prevail, 10. 16—23.

PSALM XXXIX. The Lord's patience in a state of temptations, 1—4. 9—12; that He wishes the end of them, 5—8; a prayer to the Father that He may not be deserted, 13, 14.

PSALM XL. A thanksgiving and celebration of the Father, because He has helped Him, 1—6; that He came into the world, as it is written in the Word, that He might do the will of the Father, 7—9; that He also preached the kingdom of God, and taught, 10, 11; confidence from his Divine, as to those who seek to kill Him, 12—16. 18; and let those rejoice in the Lord who worship Him, 17.

PSALM XLI. That he who is in temptations and thence in affliction, is always supported, and thereby vivified, 1—4; that the hells among themselves devise evils against the Lord, 5—8; and think He is to be utterly destroyed, 9; even those of the church also, where the Word is, 10; that they will not succeed, and that they are to be destroyed, 11, 12; that the Lord has integrity, 13, 14.

PSALM XLII. Concerning the state of the Lord's grief and perturbation from temptations, with his confidence from the Divine, 1—7; the grievousness of his temptations even to despair, 8—11; his confidence from the Divine of being raised up, 12.

PSALM XLIII. The grievousness of the Lord's temptations even to despair, 1, 2; his prayer to the Father that divine truth may comfort Him, 3, 4; his consolation, 5.

PSALM XLIV. That the church was established by the Lord among the ancients, after the evil were cast out, 1—5; that this was done by God, and not by men, 6—9; that still the hells now prevail over Him, as though there were no divine presence, whence no church, 10—13. 20; that He is blasphemed by the evil in the church, 14—17; when yet He has integrity, 18—22; that He has such treatment on ac-

count of the Divine, 23; that the Divine should therefore assist Him, 24. 27; that He is in the last state of temptations, as though He were deserted, 25, 26.

PSALM XLV. Concerning the glorification of the Lord's Human, and concerning heaven and the church from Him. A magnificent word concerning the Lord, and concerning conjunction with Him, 1, 2; that divine truth belongs to Him alone, 3; that by divine truth He has powerfully overcome the hells, 4—6; that the kingdom is his to eternity, 7; that He has made the Human Divine thereby, 8, 9; that thence heaven and the church are his, which are in divine truths from Him, 9; that the affections of truth are thence, in which the heavenly societies are, 10; concerning the church where the Word is, that it should recede from the affections of the natural man, 11; that thus it will be the Lord's church, 12; and that thus it will have the knowledges of truth and good, with sciences subservient, 13—15; that thus there will be conjunction with the Lord in heaven, 16; that it will have primary truths, 17; that the universal church will serve the Lord, 18.

PSALM XLVI. That there will be protection from the Lord when the last judgment comes, and while it lasts, 1—4. 7, 8; that those who are of the church, and in the doctrine of truth, will be saved by the Lord when He comes, 5, 6; that they will have no fear of the hells, and of infestations thence, 9, 10; that this is of the Lord, 11, 12.

PSALM XLVII. Concerning the kingdom of the Lord. Celebration of the Lord because He reigns over the church, 1—3; that He will remove falses and evils, 4; that He will restore the church, 5, 6; that therefore He will be celebrated, 7; because his kingdom is over all the church, 8, 9; and over the heavens, 10.

PSALM XLVIII. Concerning the spiritual kingdom of the Lord, how it is to be admired, 1—4. 9; that He dissipates all falses, 5—8; that the Divine Human does that, 10, 11; that thence are all things of heaven and the church, 12—14; because there the Lord reigns, 15.

PSALM XLIX. An exhortation to attend to what follows, 1—5; concerning those who are merely natural, and glory in scientifics and in their own intelligence, 6, 7; salvation is not thence, 8—10; that howsoever they glory in such things, still they perish, 11—14; and that they come into hell, 15;

that safety is only in the Lord, 16; that science and one's own intelligence do not save after death, 17—21.

PSALM L. That the Lord will come to those, with whom the church is, to judgment, 1—6; that the Lord will not desire sacrifices and external worship, 7—13; that He will desire confession of heart, 14, 15. 23; that external worship avails nothing when evils are committed, 16—20; that they do them, and therefore evil will come upon them, 21, 22.

PSALM LI. A prayer that He may be purified from the infirmities from the mother, 1—7; that if He is purified from those He will be pure, 8—12; and be holy, 13, 14; that thus He will teach divine truths, 15—17; not external worship, but internal, 18, 19; that he will institute a church, in which there will be worship from good, 20, 21.

PSALM LII. Concerning hypocrites, that they will be in hell, and will perish, 1—8; so also those who trust to their own intelligence, 9; that those who trust in the Lord will flourish, 10, 11.

PSALM LIII. That every one has departed from God, none remaining, 1—4; that they have destroyed the church without any cause, 5, 6; that therefore there will be a new church from the Lord, 7.

PSALM LIV. A prayer to the Father that He would assist against those who wish to destroy Him, 1—5; that He will assist against them, and that they will perish, 6, 7; celebration for assistance, 8, 9.

PSALM LV. The grievousness of his temptations is described, in which He prays to the Father, 1—6. 10; that He wishes to desist from combats on account of their grievousness, 7—9; the malice of the infernals is described, 10—15; that they will be cast down into hell, 16; a prayer to the Father, and that He will help, 17—19. 23; against the evil and hypocrites, 20—22. 24.

PSALM LVI. The Lord's temptations, in which his trust is fixed in the Father, 1—5. 11, 12; the malice of the infernals, 6, 7; that the Father would help in affliction, 8, 9; that He will help, 10; celebration for protection, 11. 14.

PSALM LVII. A prayer to the Father when in the combats of temptations with the hells, which assault Him, 1—6; their malice against Him, 7; prayer of the Lord to the Father, that He would assist and show his power, 8—12.

PSALM LVIII. Against those who were then of the church, who thought evils against the Lord, that they are in merely

the falses of evil, by which they perish, 1—10; so that those who are in good may come into the church, 11, 12.

PSALM LIX. A prayer to the Father concerning those who were then of the church, that they wished to destroy and kill Him, when yet He was innocent, 1—7; that from falses they fight against truths, 8; trust in the Father, 9—11; He prays for them, 12; that they destroy themselves, 13, 14; by their malice, 15, 16; confidence concerning help, 17, 18.

PSALM LX. A lamentation of the Lord, that He is forsaken, together with the church, 1—5; confidence concerning deliverance, 6, 7; that an internal and external church will be instituted, in the highest sense, concerning the Human of the Lord, that it will be made Divine, 8—11; from his own power, 12; and from his Divine, 13, 14.

PSALM LXI. Celebration of the Father by the Lord on account of help, 1—6; and on account of union, 7—9.

PSALM LXII. A confession that the Divine alone has power, and from it is help, 1—3. 6—9. 12, 13; that they have no power against the Divine, 4, 5, 10, 11.

PSALM LXIII. The desire and love of the Lord, that He may be united to his Divine, 1—9; that those will perish by the falses of evil, who lay snares for Him, 10, 11; that then there will be salvation from the Lord, and rejection of the evil, 12.

PSALM LXIV. Concerning the plotting of the evil against the Lord, 1—7; that they will perish, 8, 9; that thus the good are to be saved, 10, 11.

PSALM LXV. That from the union of the Divine and Human in the Lord, there will be a church, which will be in all truth from the Lord, and safe from infestation by falses, 1—14.

PSALM LXVI. Joy that there is a new church, which will trust in the Lord, 1—5; who will preserve it from evils, 6, 7; that the Lord by grievous temptations was united to his Divine, 8—12; that thus divine truth from the Lord would be with men, 13—17; that this was effected by his integrity, 18—20.

PSALM LXVII. That the universal church will acknowledge and worship the Lord from joy of heart, 1—6. 8; also every thing of the church, 7.

PSALM LXVIII. That the hells will be subjugated, 1—3; that those who are in good will acknowledge the Lord, who

is divine truth itself, 4—6. 32; that He will be their protection, 6, 7; that He regenerates them, 8—12; that it is not so with others, although they have the Word, 13—15; concerning the church from the Lord, from whom is all of doctrine, 16—18; that He has rescued them from the hand of the infernals, 19—24; celebration of the Lord for the same, 25—30; that the natural man will be subdued, 31; celebration of the divine power of the Lord through the union, 33—36.

PSALM LXIX. The Lord's combats of temptations, even to despair, 1—5; so that He thought to recede, 6; but that He sustained them for the sake of those who expected salvation, 7, 8; that He will be treated ignominiously by those with whom the church was, 9—13; a prayer to the Father that He would assist, lest they should prevail, 14—21; when He desired the good and truth of the church, that they gave Him the false and the evil, as upon the cross gall and vinegar, 22; that therefore they are destroyed, 23—29; when He is liberated, that the gospel will be preached, 30—32; because then those of the church are to be saved, who will worship Him, 33—37.

PSALM LXX. A prayer to the Father, that He would assist against the hells, 1—4. 6; so that they may have salvation who worship Him, 5.

PSALM LXXI. Confidence that the Father would assist Him, 1—4. 7. 12. 14; that He was his from nativity, 5—7; let not the hells say that He was deserted by God, 9—11; that thus they recede, 13; that thus the name of God will be preached, 8. 15—19. 22—24; when He has the victory, 20, 21.

PSALM LXXII. Concerning the kingdom of the Lord, 1, 2. 4; concerning the blessed state of those who are of his kingdom, 3. 6, 7. 15, 16; concerning the worship of Him from love and faith from eternity, and afterwards, 5; concerning the greatness and extension of his dominion, 8—12; concerning protection and redemption, 12—14; that they acknowledged the Divine Human from eternity, in which is all of salvation, 17; celebration of Him, 18, 19.

PSALM LXXIII. It is wonderful to some, that the evil glory and prosper, 1—9; that the good thereby seduce themselves, thinking that good is of no avail, nor affliction, 10—14; but afterwards it is given them to know, that the evil still are devastated and consumed, 15—20. 27; that this

they know not, 21, 22; but that the good are always sustained, and they live with God, 23—26. 28.

PSALM LXXIV. That the church, with all things of it, is entirely destroyed, and its holy things profaned, saying in heart that religion is not any thing, 1—9; a prayer to the Lord that He would bring assistance, 2. 10, 11; that He had overthrown the hells before, 12—15; and that He had established the church before, 16, 17; let mercy therefore be shewn, lest the church perish, 18—21; by the insurrection of the evil, 22, 23.

PSALM LXXV. That when the Lord comes He will raise up the fallen church, 1—4; let not the evil exalt themselves against the good, 5—7; because the judgment is coming by which the former perish, and the latter are saved, 8; that the evil will then perish by dire falses, 9. 11; but the good will worship the Lord, 10.

PSALM LXXVI. That the Lord is in his church; there is protection there against falses and evils, 1—5; that in the Jewish church there is no longer any truth, 6, 7; that the Lord is about to execute judgment, by which the evil will perish, and the good will be saved, 8—11. 13; let the Lord be worshipped, 12.

PSALM LXXVII. The state of the Lord's temptation, so that He was in despair whether the Father would assist Him, 1—10; He comforts Himself from his Divine, from things past, that those have been saved who implored, 11—16; and that by divine truth He has power, 17—20; and that the church has been preserved, 21.

PSALM LXXVIII. That the Word was given to the sons of Jacob, and that they were confirmed by miracles, 1—7; but that their fathers and sons receded; they did not live according to it, 8—10; and that neither did the miracles in the desert do any thing, all which involved how the Lord teaches and leads those whom He calls to his church, which miracles are recounted, 11—31; that on account of the miracles they did indeed convert themselves, but only with the mouth and not with the heart, 32—37; that the Lord pardoned them, 38—40; that they were again as it were converted, from the remembrance of the miracles in Egypt, which all involve the removal and dissipation of the hells from them, which miracles are recounted, 41—51; that thus the Lord led them even to the land where the church was, 52—55; that still they receded, and worshipped

another god, 56—58; that therefore they were left by the Lord, and given up to their falses and evils; this from themselves, 59—64; that thus they were rejected, 65—67; that therefore a new church was instituted, which might worship the Lord, and which the Lord might teach, 68—72.

PSALM LXXIX. That falsifications of the Word and direful evils have destroyed the church, 1—4; a cry of the church for help, lest it be destroyed at once, and a prayer that those may be removed who have destroyed the church, 5—12; thus there will be the worship of the Lord, 13.

PSALM LXXX. A prayer of the new church to the Lord that He would come and lead, 1—4. 8; because they have affliction, 5—7; that He instituted the church, and that He reformed it by truths from the Word, 9—12; and yet that falses begin to destroy it, 13, 14; that the Lord would come and restore it, and that thus it will be vivified, 15—20.

PSALM LXXXI. Celebration of the Lord by his church, 1—5; that He will deliver them from the hells when invoked, and when He shall have proved them, 6—8; that the church with the sons of Jacob has receded, and worships another god, 9—12; that they are therefore left to themselves, 13; if they had obeyed, that the hells would have been removed from them, and they would have enjoyed every good, 14—17.

PSALM LXXXII. The Lord to the church, in which the Word is, from which they might be in divine truths, 1; that they should not do evils, but goods, 2—4; which they do not do, wherefore the church totters, 5; thus, although they have the Word, still they will perish, 6, 7; a prayer that the Lord would come and execute judgment, 8.

PSALM LXXXIII. Concerning the combat of the Lord with the hells, which desire to destroy all things of the church, 1—6; the hells rising up against the Lord are enumerated, 7—9; that they will be cast down and subjugated, 10—12; from the places where they have made to themselves, as it were, heavens, 13; a prayer to the Lord that He would overthrow them, 14—18; so that it may be known that power belongs to the Lord alone, 19.

PSALM LXXXIV. Concerning his love and desire towards the church and heaven, 1—5; that the church from trust in the Lord increases in truths and goods, 6—8; that its blessedness arises from trust in the Lord, 9—13.

PSALM LXXXV. A prayer of the Lord to the Father that

after the judgment executed upon the evil, a new church may be instituted, 1—8; perception from his Divine that a church will exist and flourish, which will acknowledge the Lord, walking in truths, 9—14.

PSALM LXXXVI. A prayer of the Lord to the Father, that He would assist in temptations, 1—8; because thus there will be worship of the Lord, and confession of Him, 9—12; that the hells rise up, 13, 14; that they will be overthrown through assistance, 15—17.

PSALM LXXXVII. Celebration of the Lord by the new church, which will be gathered from all parts, 1—7.

PSALM LXXXVIII. The Lord to the Father in temptations, even to despair, that He is as it were overcome by the infernals, 1—10. 14—19; that God has no glory from the hells, 11—13.

PSALM LXXXIX. That all divine truth is from the Lord, 1—3; that unition is with the Divine Human, wherefore from Him is divine truth, 4—6; that thus the Lord has all power, 7—11. 14; that all of heaven and the church is from Him, 12, 13. 15; blessed is he who trusts in the Lord, 16—19; the Father to the Lord, or the Divine to his Human, that by unition with Him He will have omnipotence against the hells, 20—26; that there will be an eternal unition with Him, 27—30. 36—38; that although those who are of the church should fail, still there will be an eternal unition with Him, 31—35; concerning the Jewish nation, that they have destroyed conjunction with Him, because they have destroyed the church, 39—43; that they have utterly rejected Him, 44—46; a prayer to the Father, that unless He assist, no one can have eternal life, 47—49; unless unition be effected, 50; that otherwise the hells would prevail, 51, 52; that He will assist, 53.

PSALM XC. That man is nothing of himself, but the Lord alone, 1—6; that the church must perish, 7—11; unless the Lord restore it, 12, 13; by his coming, 14; thence is salvation, 14—17.

PSALM XCI. Celebration of the Father by the Lord, who is to be united to Him, 1; that thus there will be protection from every assault, 2—6; that thus there will be no insurrection from the hells, 7—9; nor against the church, 10; that thus heaven will serve Him, 11, 12; that there will then be no fear of the hells when the Divine is united to the Human, 13—16.

PSALM XCII. Concerning the union of the Lord's Divine with his Human, which is the Sabbath, 1; celebration on account of the Father's co-operation with Him, 2—6; that the evil do not understand this, 7; that the evil, although they flourish, still perish, 8—10; that thus there will be divine omnipotence against the insurgents, 11, 12; that the church thence will flourish, 13—15; and will celebrate the Lord, 16.

PSALM XCIII. That by the union of the Divine and the Human in the Lord, heaven and the church will endure to eternity, 1, 2; the joy of those who are in divine truths thence, 3, 4; the Word established in the church, 5.

PSALM XCIV. Concerning the Jewish nation, that they have destroyed the church; that judgment should be executed upon them, 1, 2; because they have destroyed the church, that neither do they fear God, who yet sees all things, 3—11; that the Lord for the sake of the church will come to judge, 12—15; that the Divine of the Lord will assist against the evil, and in temptation, 16—19; that the evil rise up and wish to kill, 20, 21; but by help from his Divine they will perish, 22, 23.

PSALM XCV. Celebration of the Lord, 1, 2; that He has omnipotence, 3—5; that He is to be worshipped with humility, 6, 7; that they should not be like the nation from Jacob, who alienated themselves from the Lord, 8—10; with whom therefore there was no conjunction at all, 11.

PSALM XCVI. Celebration of the Lord by his church, that it is He alone who has power and glory, 1—9; that He will come to judgment, so that heaven and the church may worship Him from joy of heart, 10—12; that He will come to judgment, 13.

PSALM XCVII. The joy of the church concerning the coming of the Lord, with whom there is divine truth, 1—6; that all who are in falses will be removed, 7; joy that the Lord is the God of heaven and the church, 8, 9; that He will protect those who are in truths from Him, 10—12.

PSALM XCVIII. Concerning the coming of the Lord, and concerning the glorification of his Human, that then He will have power, 1; that thence is salvation, 2; that the predictions must be fulfilled, 3; celebration of Him, and joy therefore, 4—8; that He comes to judgment, 9.

PSALM XCIX. Celebration of the Lord, who is the Word, and the God of the church, 1, 2; that He is to be worship-

ped, 3. 5. 9; because He has power and justice, 4; that the Word is from Him, 6, 7; that He is the Redeemer, 8.

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IN the WORD of the OLD TESTAMENT, all the Propheticals, the Historicals, and the Psalms of David, refer themselves to these seventeen Points.

1. Concerning the coming of the Lord.
2. Concerning the successive vastation of the church.
3. Concerning the church totally devastated, and concerning its rejection.
4. Concerning the rejection of the Lord by the church.
5. Concerning the temptations of the Lord in general.
6. Concerning his temptations even to despair.
7. Concerning the combats of the Lord with the hells.
8. Concerning his victory over them, or concerning their subjugation.
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14. The state of union with his Divine.
15. Concerning the last judgment by Him.
16. Celebration and worship of the Lord.
17. Concerning redemption and salvation by the Lord.

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	50	10. 8		4	16. 17
	51, 52	10. 8		6, 7	16. 17
	53	10. 8		8	16. 17
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	12, 13	11. 17. 10	CI.	1	15. 16
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	15-17	11. 17. 10		4, 5	3
XCI.	1	10		8	3
	2-6	10. 8. 11	CH.	1-12	13. 6
	7-9	10. 8. 11		13-19	11
	10	10. 8. 11		20-23	11. 6
	11, 12	12. 8		24, 25	11. 12
	13-16	10		26-29	11. 12

PSALMS.

Psalm	Verses	Subject	Psalm	Verses	Subject
CIII.	1-7	16. 17	CXII.	8. 10	17
	8-18	16. 17	CXIII.	1-5	16
	19-22	16. 17		6	1
CIV.	1-4	16		7-9	17
	5-9	16. 11	CXIV.	1, 2	11
	10-23	16. 11		3-6	11
	24-30	17		7, 8	11
	31-35	17	CXV.	1-3	16
CV.	1-7	11		4-8	16
	8-15	16. 3		9-11	16
	16	11. 3		12-15. 18	17
	17, 18	4. 10		17	16. 17
	19-22	11	CXVI.	1-11	6
	23, 24	11		12-19	6. 16
	25-36	11	CXVII.	1, 2	5
	37-41	11	CXVIII.	1-4	11. 5
	42-45	11		5-9	11. 5
CVI.	1-5	3. 13		10-14	5
	6-8	11. 3		15, 16	10. 16
	9-34	3		17	10. 16
	35-39	3		18-22	17. 10
	40-43	11		22-25	16
	44-46	11		26-29	16
	47, 48	11	CXIX.	1-176	16. 10. 5
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	4-8	11. 17	CXXI.	1-8	13. 5
	9-15	11	CXXII.	1-9	11. 16
	16-21	11	CXXIII.	1-4	13. 4
	22-31	11. 16. 3	CXXIV.	1-5	13. 5
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	35-38.	11	CXXV.	1-5	11
	41-43		CXXVI.	1-4	16. 11.
CVIII.	1-6	13. 4		5, 6	16. 11
	7	3. 8	CXXVII.	1, 2	16. 11
	8	3. 11		3-5	16. 11
	9, 10	10	CXXVIII.	1-6	11
	11-14	10	CXXIX.	1-3	2
CIX.	1-6	4. 15. 11		4, 5	11
	7-12	4. 15. 15	CXXX.	1-4	16. 1
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	21-25	13. 4. 3	CXXXI.	1, 2	10. 17
	26-29	13. 4. 3		3	11
	30, 31	13. 4. 3	CXXXII.	1-5	11
CX.	1-3	8		6, 7	16. 10
	4-7	8. 10		8	16. 10
CXI.	1-4	16. 17		9, 10	16
	5-9	17		11, 12	17. 11
	10	17		13, 14	17. 11
CXII.	1-7. 9	17		15, 16	17. 11

PSALMS.

Psalm.	Verses.	Subject.	Psalm.	Verses.	Subject.
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CXXXIII.	1	11. 12		7, 8	11
	2	12. 17	CXLIII.	1, 2	13. 5
	3	12. 17		3, 4. 7	11
CXXXIV.	1	16. 3		5, 6	11
	2, 3	16		8—12	8
CXXXV.	1—3	11. 16	CXLIV.	1, 2	13. 7
	4	11. 16		3, 4	13. 7
	5	16. 11		5—8. 11	7. 17
	6, 7	17		9, 10	7. 17
	8—11	17. 11		12—14	12
	12	17. 11		15	12
	13	17. 11	CXLV.	1—7	16
	14	17. 11		8, 9	12
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	19—21	16		13	12
CXXXVI.	1—3	16		14—16	12. 11
	4—6	12		17	12. 11
	7—9	12		18—20	17. 3
	10—22	11. 12		21	16
	23—26	16. 12	CXLVI.	1, 2	16
	1—26	12		3, 4	16
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	5, 6	11. 3		7—9	11. 12
	7—9	11. 3		10	11. 12
CXXXVIII.	1—5	16. 10	CXLVII.	1—3	16. 17
	6—8	17		3, 4	16. 17
CXXXIX.	1—5	10		5	17. 11
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	11, 12	10. 16		10, 11	11. 16
	13—15	11. 12. 10		12—15	11
	16—18	10		16—18	11
	19—22	10		19, 20	11
	23, 24	10	CXLVIII.	1—6	16. 12
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 EZEKIEL, xl. 1—49. xli. 1—26. xlii. 1—40. xliii. 1—27. xliv. 1—31. xlv. 1—25. xlvi. 1—24. xlvii. 1—23. xlviii. 1—25.

MICAH, i. 1—3.

ZECHARIAH, xiv. 6—11.

- PSALMS, xix. 1—15. xxiii. 1—6. xlv. 1—18. xlviii. 1—15. lxxvii. 1—7. lxxii. 1—19. lxxxix. 1—19. xciii. 1—5. xcvi. 1—12. cxxxvi. 1—26. cxliv. 12—15. cxlv. 10—13. cxlvi. 10. cxlvii. 1—14. cl. 3—6. *See those places where a new heaven and a new earth are mentioned.*

XIII. *The state of the Lord's humiliation, in which He prayed to the Father.*

As MATTHEW, xv. 23.

MARK, i. 35. vi. 46. xiv. 32—39.

LUKE, xxii. 37—47.

JOHN, xvii. 9. 15. 26.

LAMENTATIONS, iii. .

PSALMS, iii. iv. v. vii. li. liv. lv. lvi. lix. lxx. lxxxvi. cii. cxx. cxxiii. cxxiv. cxl. cxlii. cxliii. cxliv.

X. *The state of his glorification, or of the union of his Human with his Divine, which He had from the Father, thus with the Father.*

ISAIAH, xlv. 23, 24. xlv. 1—3. 5—8. 14, 15. 21, 22. xlviii. 17. liv. 5. lvi. 1—4. lx. 1—3. 4—22.

EZEKIEL, i. 1—28.

PSALMS, ii. 5—12. viii. 6—10. xvi. 10, 11. xvii. 15. xxiv. 7—10. xlv. 1—18. xlvii. 1—10. lxxxix. 4—6. 20—30. 36—38. xc. 1—6. cxxxii. 1—18. *Also in the places adduced in article 1, and elsewhere, as from Daniel.*

I. & XVI. *Predictions concerning the coming of the Lord, and there at the same time celebration of the Lord on account of his coming into the world, his justice, redemption, salvation, and establishment of the church.*

ISAIAH, ii. 1—5. 10—18. vii. 10—16. ix. 1—3. xi. 1—5. xii. 1—6. xiii. 1—3. xxiii. 15—17. xxv. 9, 10. xxvi. 1—4. 7—9. xxxii. 1. xxxiii. 2. xxxvii. 7, 8. xl. 1—5. 9—29. xlii. 9—12. xliii. 10—13. 15—17. xlv. 1—7. xlv. 13. xlviii. 11—17. lii. 6—15. lv. 4, 5. lvi. 7. lx. 1, 2. lxi. 1—3. 10, 11. lxii. 1—3. lxiii. 1. 15, 16.

JEREMIAH, iii. 16, 17. x. 6, 7. 11—13. xii. 1, 2. xxiii. 5—7. xxx. 21, 22. xxxi. 1. xxxiii. 14—16.

EZEKIEL, i. 22—28. vii. 5—13. viii. 1, 2. xii. 21—28. xxiv. 18—27. xxxvii. 11—14. xxxix. 9, 10.

DANIEL, ii. 31—35. iv. 20. vii. 22. viii. 13—19. ix. 24—27. x. 1—6. xii. 2, 3.

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JOEL, i. 15. ii. 1, 2.

MICAH, i. 1, 2. iv. 1, 2. v. 1—3.

NAHUM, ii. 1—4.

HABAKKUK, ii. 1—3. 20. iii. 1—4.

ZEPHANIAH, i. 7, 8. iii. 5, 9, 10.

HAGGAI, i. 1—4. ii. 6—9.

ZECHARIAH, viii. 9.

MALACHI, iii. 17, 23.

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V. *Concerning the temptations of the Lord.*

PSALMS, iii. 1—9. xxxii. 3—11. xxxix. 1—12. xli. 1—10. xlii. 1—11. lvi. 1—5. 11, 12. lxxxvi. 1—8. cxvi. 1—11. cxvii. 1, 2. cxviii. 1—14. cxxiv. 1—8. cxlii. 1—8. cxliii. 1—7.

VI. *Concerning his temptations even to despair.*

LAMENTATIONS, iii. 1—64.

JONAH, ii. 1—11.

PSALMS, iv. 1—9. vi. 1—8. xiii. 1—5. xxii. 20—22. xxxviii. 1—15. xliii. 1—5. xliv. 25, 26. lv. 1—6. 10. lx. 1—7. lxix. 1—21. lxxvii. 1—10. cii. 1—12, 24, 25.



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